AL RISALAH
MEDIA

AL RISALAH

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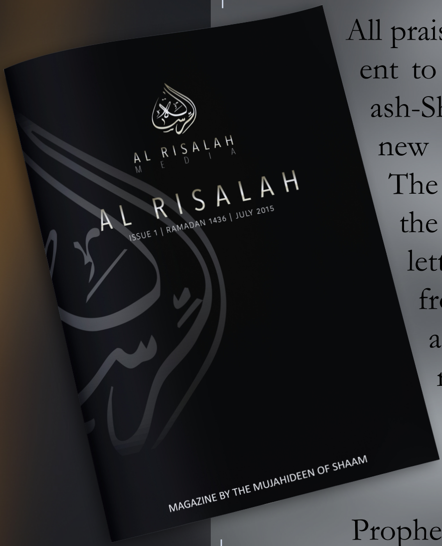
MAGAZINE BY THE MUJAHIDEEN OF SHAAM

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Offical Magazine of the Mujahideen in Bilad Ash Shaam

Editors note

As Salaamu alaykum wa rahmatullahi wa barakatuhu,



All praises due to Allah. We present to our readers from Bilaad ash-Shaam, the first issue of our new online magazine Risalah. The name risalah comes from the Arabic word meaning 'a letter'. Thus, this Risalah from us to you, is aimed at presenting to our dear readers a clear presentation of Islam, as practiced and understood by the companions of the Prophet Muhammad ﷺ and the righteous predecessors (salaf as saalih).

Admittedly, there is an emphasis towards the (almost) forgotten pride and dignity for the Muslims - Jihad, with the wealth, self and the pen. We also hope to present, by the permission of Allah, our readers with credible and reliable news from the land of Shaam (however, primarily from Syria), from people who actually witness the events unfold on the ground, and front lines.



We also intend to dispel from the minds of the Muslims some of the mistaken notions and doubts promoted by the kuffar, hypocrites and deviant groups present amongst our midst, who aim to distort and destroy the clear and pure message of Islam and Jihad in the way of Allah.
Allah says:

"You are the best people ever raised up for mankind; you enjoin al-ma'roof (i.e. islamic monotheism and all that Islam has ordained) and forbid al-munkar (polytheism, disbelief and all that Islam has forbidden), and you believe in Allah..." (3:110)

And the Messenger of Allah ﷺ says: "The religion is naseeha (advice/sincerity)." Upon this, we said (the companions): to whom? He replied: "To Allah, his book, his messenger and to the leaders and the common Muslims alike." *(Muslim)*

Therefore, it is incumbent upon us to give advice, but also to accept advice. And in accordance with this, we strive to sincere advise the Muslims and also accept sincere advice from the Muslims as well.
So, if you, our readers have any advice or comments for us, then please feel free to contact us. For, if Allah wills, we are all seeking His pleasure.

Wa Salaamu alaykum wa rahmatullahi wa barakatuhu,

Your brothers and sisters in Islam,

Al Risalah Media


لا إله إلا الله محمد رسول الله
تنظيم القاعدة في بلاد الشام
جبهة النصرة

THE GROUPS IN JAISH AL FATH
ARE ALL MUSLIMS,
EVEN IF THEY DIFFER SOMEWHAT WITH US.
THERE ARE SOME GROUPS WHICH HAVE SOME
MISTAKES, WE OVERLOOK THESE
MISTAKES, BECAUSE OF THE
ENORMOUS SEVERITY
OF THE BATTLE.

ABU MUHAMMED FATIH AL JAWLANI
LEADER OF JABHAT AL NUSRA

جيش الفتح

ARMY OF VICTORY

JAISH AL FATH
ARMY OF VICTORY

“And hold fast, all of you together, to the rope of Allah”



In the month of Jumada al Awwal 1436 hijri[1], a new coalition was formed amongst jihadists groups in Northern Syria in the days and weeks leading up to the forthcoming battle of Idlib (city). This new coalition bore the name of Jaish Al-Fath (Army of Conquest) and included the following Mujahideen groups: Jabhat Al-Nusra, Ahrar Ash-Shaam, Jund Al-Aqsa, Faylaq Ash-Shaam, Jaish As-Sunnah, Liwa Al-Haqq, and Ajnad Ash-Shaam.

The coalition was initially based on the principal of a joint-operations room, for the upcoming conquest of Idlib City (unto Allah belongs all praise and victory is from none but Him) and resulted “in a blessed gathering” as mentioned by Shiekh Abu Mohammed al-Jawlani[2]. Therefore, the coalition remained and evolved into a military shura[3] council, which Alhamdulillah was granted further conquests.

To date, Jaish Al-Fath has conducted the following successful operations; Idlib City, Mastooma Military Base, Qarmeed Military Base, Ariha, Hambal Military Base, and their surrounding outposts, checkpoints, and villages, which run into the dozens. And to Allah belongs all praise.

Admittedly, their exists some differences between some of the groups in Jaish Al-Fath, however they are able to cooperate based on the greater benefit being contained in that as alluded to by Shiekh al-Jawlani in his recent interview with Al-Jazeera Arabic. Likewise, the coming together of the Muslims is something Allah commands in the Qur’an.

Allah says:

And hold fast, all of you together, to the rope of Allah (i.e. the Qur’an), and be not divided among yourselves, and remember Allah’s Favor on you, for you were enemies to one another but he joined your hearts together, so that, by His Grace, you became brethrin (in faith), and you were on the brink of a pit of fire, and he saved you from it. Thus Allah makes His ayat clear to you, that you may be guided.”
(3: 103)

And:

“...help you one another in al-Birr and at-Taqwa (virtue, righteousness and piety); but do not help one another in sin and transgression. And fear Allah. Verily Allah is severe in punishment.” (5:2)

[1] Corresponding to March 2015, [2] Leader of Jabhat Al-Nusra [3] Mutual consultation



Also:

"And those who disbelieve are allies to one another (and) if you do not do so (i.e. become allies), there will be fitna (wars, battles, polytheism, etc.) and oppression on earth, and a great mischief and corruption (shirk). (8:73)

Thus, uniting upon the principles of Tawhid[4] and Jihad is something sought after and praiseworthy in Islam and can clearly be seen in the lifetime of the Prophet ﷺ and his companions, also likewise can be found in those that came after them, following their footsteps in excellence. Shiekh Abdul Qaadir ibn Abdul Aziz (may Allah free him) stated that:

"As for the groups that work in Jihad, it is haram for them to be numerous, because Jihad is not established except with force and strength, and being numerous (i.e. separate groups) detracts from force[5]."

At this stage, it is appropriate to raise an important point (and respond to a misconception): In days such as these of great tyranny and the Ummah as a whole being attacked from all sides, the ruling for Jihad; is that of a defensive nature, which has become Fard al-Ayn[6]. The evidences for this are, without doubt or question numerous[7].

Therefore in order to repel the aggression of the kuffar upon the Muslims, it is required for the Muslim Ummah as a whole to rise up and confront this great evil and fitna with force. This means Muslims from the East and the West, righteous and sinful, rich and poor, young and old, educated and uneducated, the one with the correct Aqeeda[8], and so on. Bearing this in mind, we can see that the Mujahideen are not just the 'elite' of this Ummah[9], or the entire Ummah, but rather they are just a part of the greater Ummah. The only difference being, that they have accepted the opportunity from the Most Kind, in responding to the call of Jihad and striving to fulfill this obligation and repel the harm of the kuffar. The neglecting (and/or misunderstanding) of this concept leads many of the zealous youth into coming to the mistaken conclusion, that Jihad is only for the 'elite', and anyone that doesn't meet or reach their imagined, and much of the time completely unrealistic standards, is not fit to participate in this obligation and magnificent act of worship.

However, if this was really the case (as they imagined) then why did the righteous and truthful scholars (past and present) even bother to mention in such detail the criterion and criteria that distinguish between the Jihad that is a collective obligation (Fard al-Kifayah) and the Jihad that is an individual obligation (Fard al-Ayn[10])? And not just tell us that Jihad is only for the 'elite' (in belief, deeds, speech, character, sincerity, and so on), and the sinful (whether that be on account of their actions or beliefs) need not apply as they are not "worthy". Such an erroneous concept may lead someone dangerously close to falling under the threat that Allah promises for those who "...prevent (people) from his path...", and Allah knows best.

[4] The Unity of Allah, and singling out Allah for every form of worship. [5] The Refutations of the doubts concerning Bayah and Imarah, p.65, At-Tibyan Publications. [6] An individual obligation upon all capable Muslims. [7] refer to; 'In Defense of the Muslim Lands' by Shiekh Abdullah Azzam. [8] (Islamic Beliefs) and the one with problems (as long as these problems don't go as far as removing him or her from the fold of Islam) [9] however they are participating in a deed, i.e. Jihad, the reward of which can not be matched by those who do not perform Jihad, and in light of this have been promised a higher degree in the Hereafter by Allah and his Messenger ﷺ [10] Much in the same way as Salah, Fasting, Hajj, etc

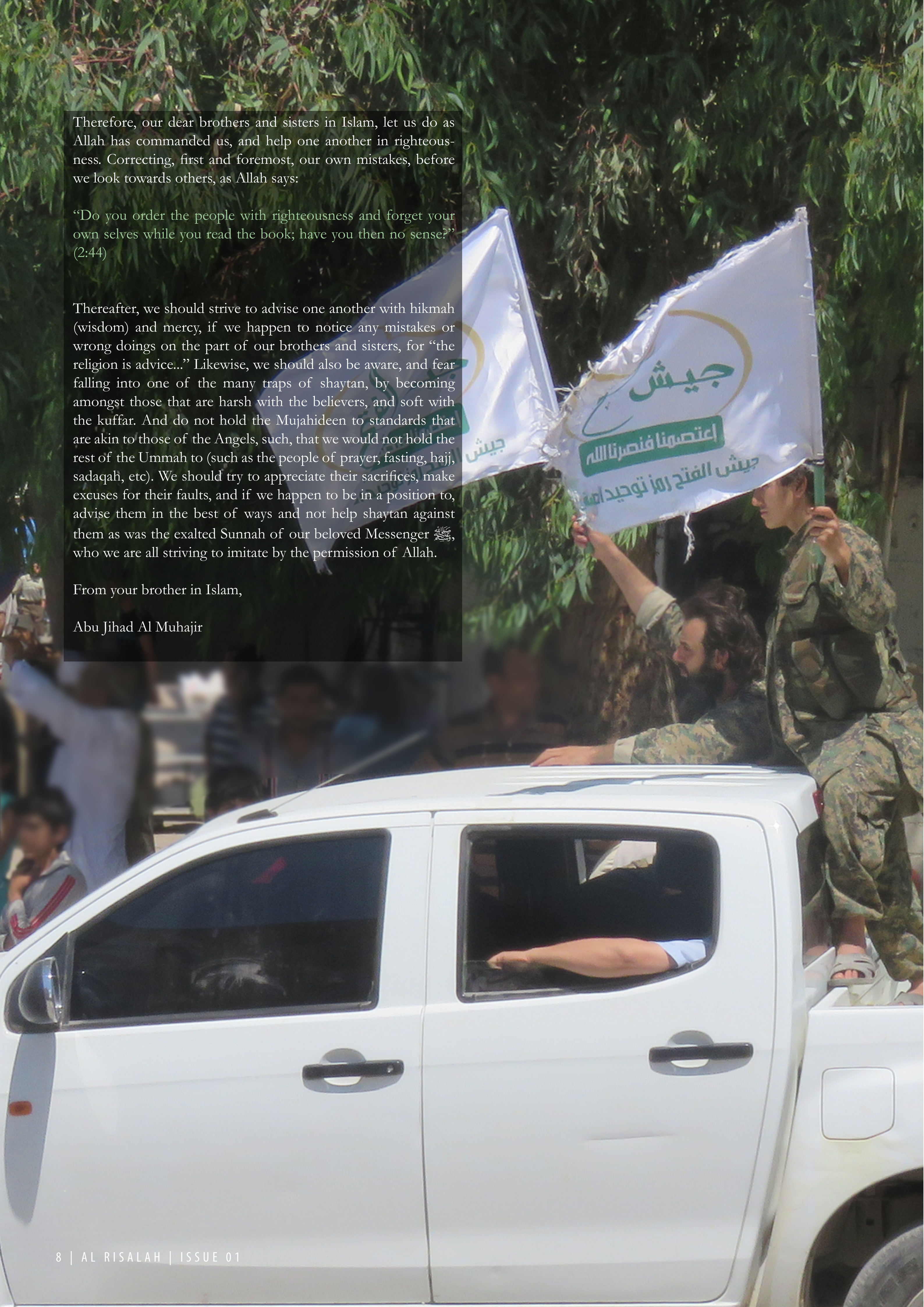
Therefore, our dear brothers and sisters in Islam, let us do as Allah has commanded us, and help one another in righteousness. Correcting, first and foremost, our own mistakes, before we look towards others, as Allah says:

"Do you order the people with righteousness and forget your own selves while you read the book; have you then no sense?" (2:44)

Thereafter, we should strive to advise one another with hikmah (wisdom) and mercy, if we happen to notice any mistakes or wrong doings on the part of our brothers and sisters, for "the religion is advice..." Likewise, we should also be aware, and fear falling into one of the many traps of shaytan, by becoming amongst those that are harsh with the believers, and soft with the kuffar. And do not hold the Mujahideen to standards that are akin to those of the Angels, such, that we would not hold the rest of the Ummah to (such as the people of prayer, fasting, hajj, sadaqah, etc). We should try to appreciate their sacrifices, make excuses for their faults, and if we happen to be in a position to, advise them in the best of ways and not help shaytan against them as was the exalted Sunnah of our beloved Messenger ﷺ, who we are all striving to imitate by the permission of Allah.

From your brother in Islam,

Abu Jihad Al Muhajir

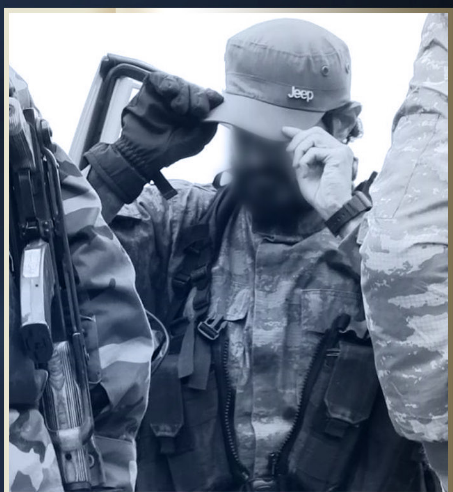


The Battle Of Victory

JISR AL SHUGHOUR

AN INTERVIEW WITH JABHAT AL NUSRA MILITARY COMMADER - ABU SULTAN AL JIZRAWI

معركة النصر



ABU SULTAN AL JIZRAWI
JABHAT AL NUSRA MILITARY COMMANDER

Our reporters from Al-Risalah, have been granted exclusive access to interview Abu Sultan al Jizrawi, one of the military leaders of Jabhat al Nusra, who was involved in the liberation of Jisr al-Shughour.

Abu Sultan was from amongst the early migrants (muhajireen), and upon arrival in Syria, he joined a group called Suqoor Al Izz[1] and fought under their banner until the group pledged its allegience to Jabhat al Nusra.

Under the new leadership of Jabhat al Nusra, Abu Sultan was eventually assigned to the coastal province of Lattakia as head of administration, overseeing the ribaat points[2] in Salma and Jabal Akrad, for approximately one year. He is now a commander of a rapid dispatch unit of Jabhat al-Nusra around Northwest Syria.

On the 21st of April 2015, Abu Sultan led a battalion of over seventy men, as they stormed one of the most crucial regime checkpoints in the city of Jisr al-Shughour. All praises be to Allah, the operation was successful and the gates to the city are now open.

Q: Bismillahir Rahmanir Rahim[3]...Asalamu Alaikum, How are you brother?

Abu Sultan: Walaikum Assalam, Alhamdulillah, I am good.

Q: Ahamdulilaah. Good...We were informed that you were involved in the battle of Jisr Al Shughour. Can you tell us, how was the experience?

Abu Sultan: Bismillah, Alhamdulilaah... Allah Subhanahu Wa Taala[4] said about fighting (in the glorious Qur'an):
'But perhaps you hate a thing and it is good for you...' {2:216}
and we as Muslims are tested through trials and tribulations, and this is surely a great form of trial. But the rewards promised by Allah and the obligation is what drives us towards this great worship.
The preparation of this battle was very challenging. After four months of continuous surveillance on the regime checkpoints, we decided on the attack strategy and procedure. The battle was very intense, and continued for four days. And we only thank Allah for giving us patience, perseverance, strength, and giving us the opportunity to free this very important, strategic city.

Q: Which groups were involved in this great battle?

Abu Sultan: Jabhat al-Nusra, Ahrar ash-Shaam, Ansar ash-Shaam, Hizb Al Islam Turkistan and Shaam Al-Islam were the leading factions of this major operation. The operations room for this battle decided to name this battle - The Battle of Victory.

Q: Approximately how many soldiers took part in this battle?

Abu Sultan: The number of Mujahideen was approximately three thousand fighters, comprising of soldiers from (all) the Islamic battalions.

Q: Was this battle planned independently? Or was there any connection with battles in Idlib?

Abu Sultan: Jisr Al-Shughur battle was part of a major operation to free Mastumah camp, Qarmeed Brick Factory base and other villages around the city. Most of the battles were planned and correlated together to crush the regime in and around Idlib completely.

Q: What did the regime soldiers do upon your arrival?

Abu Sultan: The regime had prior knowledge of this battle, so they brought reinforcements from Lattakia and elsewhere to stop this offensive. The first day the regime tried to put up a fight, but our men went in to kill or get killed. After storming the city, we witnessed that many of their soldiers and officers deserted their defense lines and fled. The ones left behind were killed or captured by the brothers of this blessed alliance. There were also reports that the officers left the soldiers behind, and the stranded soldiers killed some of the officers when they were running away. But the regime executed twenty civilian prisoners before retreating. Many of the stranded soldiers decided to retreat to the hospital when the city was surrounded by the mujahideen.

Q: What was the real story about the hospital? We have heard so many conflicting reports about what happened. Can you shed some light on this?

Abu Sultan: The hospital was a military base for the regime from the beginning of this revolution. The structure in itself was very suitable for a military base, a three storey building with strong foundations and a two storey basement. They (kuffar) took good sniping positions, and put more than two hundred soldiers in different parts of the hospital with sufficient amounts of artillery. The kuffar tried to escape many times, but by His (Allah) will, they failed. We kept the hospital surrounded for more than a month amidst harsh regime airstrikes around the hospital. The regime tried to drop barrels of food and drink, but Alhamdulillah, did not reach them. Finally we planned to implant explosives under the hospital using a tunnel. However, during the final preparations on the last day, the regime used more than one hundred and eighty airstrikes around the hospital to coordinate an escape plan, but they failed.
The brothers guarding the city were lying in wait for the soldiers who ran away from the hospital, and they managed to kill two hundred and eight of them. Only an estimated eight to fifteen managed to leave the city.

Q: Alhamdulilaah. May Allah reward you for your efforts.

Abu Sultan: Barakha'Allahu feek. May Allah reward you too.

Q: To finish with, as I'm sure you're very busy, is there anything that you would like to tell our brothers in Islam? Or even the Syrian regime, Bashar al-Assad, Hezbollah and others?

Abu Sultan: I would like to remind our brothers around the world about the obligation of jihad, which was prescribed by Allah (2:216)[5], as Allah prescribed fasting (2:183)[6]. I would welcome my fellow Muslims to leave the life of discrimination under the oppressive, apostate, and disbelieving regimes, and come and live here with respect and honour.
And I say to our enemies, your days are numbered, Bashar's promises have always ended as falsehood and lies. So: "...fear the day when no soul would avail another..." {2:123}

Wa Sallallahu Ala Muhammad Wa Ala Alihi Wa Ashabihi Ajmaeen.

[1]Falcons of honour. [2]Guarding posts, the first line of defence. [3]In the name of Allah, The Most Gracious, Most Merciful. [4]The Most Glorified, The Most High. [5]'fighting has been enjoined upon you while it is hateful to you. But perhaps you hate a thing and it is good for you; and perhaps you love a thing and it is bad for you. And Allah knows, while you know not.' [6]'O you who have believed, decreed upon you is fasting as it was decreed upon those before you that you may become righteous.'


YOU ARE NOT IN NEED OF US
WE ARE IN NEED OF YOU

THE FRUITS DON'T FALL FAR FROM THE TREE

Sheikh Abdullah al Muhaysini with his teacher Sheikh Sulayman al Alwan (may Allah free him). Sheikh Alwan was also the one who gave him taskiya (recommendation) to join the mujhideen in Shaam.



THE KEYS of JANNAH

A MESSAGE FROM SHIEKH AL-MUJAHID
ABDULLAH AL MUHAYSINI



Dear readers in the East and West of the world. It pleases me that I can write to you through this blessed magazine - *Risalah* - these words from Ash-Shaam. Words that rise from sincere blood and limbs in a land that Allah has chosen to gather his best slaves. I ask Allah to accept you and me.

I'd like to remind you about the keys to Paradise, which are found in the lands of Jihad. The keys to Paradise are the guns that the Mujahideen carry in their hands, in the path of Allah. The Prophet, ﷺ said: "The swords of my nation are the keys to paradise."[1]

Pleased be he who establishes the market of Jihad in Ash-Shaam and fights for the sake of Allah. He kills and gets killed until he meets Allah. The Prophet ﷺ, when he was asked to choose between Ash-Shaam, Iraq and Yemen for Abdullah ibn Hawala, he said: "Go to Shaam"[2] as it is the best land of Allah and it's where He gathers his chosen slaves."

The Mujahideen take the keys to Paradise in their hands and wait for the meeting with their Lord.

Dear readers, when we speak about the key(s) to Jannah it is necessary to know that carrying this key doesn't guarantee a person paradise. A lot of people carry this key but the key curses them. A person will carry it and it's a key for him to hell fire, when he thinks that it's his way to Jannah. It's enough for you to know that Allah said:

Say (O Muhammad): "Shall We tell you the greatest losers in respect of (their) deeds 'those whose efforts have been wasted in this life while they thought that they were acquiring good by their deeds." {Surah Al-Kahf, 103:104}

SPLITTING THE RANKS OF THE MUJAHIDEEN

So those who carry their guns for the sake of secular or democratic agendas, they think that they are fighting for a good reason but they are truly misguided. We ask Allah for peace and health. Also, there are those who kill and make takfir on the Muslims unjustly because of a dispute between them and other groups, and they too think that they are fighting for a good cause but they are truly misguided.

A clear example of this in our time is the organisation of Dawlat Al-Baghdadi. They think that they are establishing the laws of Allah and that they are on the right path. They think that they are establishing an Islamic khilafa, a khilafa, which our hearts are yearning for, and a khilafa that all the Islamic groups are fighting for. And Allah is a witness that we only fight for the establishment of His laws not only in Ash-Shaam but also all over the World. They have made their khilafa a sword, which splits the Ummah and not a khilafa, which gathers the Ummah together.

May Allah protect you all. Look at what they are now doing in Afghanistan, a land that has been a graveyard for infidels from America, Russia and their apostate allies from the coalition of NATO and a land that the best of the scholars of Jihad have passed through. They are now in the name of the khilafa destroying the Jihad and splitting the ranks of the Mujahideen. Look now at Yemen, the land of wisdom and iman, how the khilafa has divided the Mujahideen there. Look at what happened recently in Qoqaz (Caucasus). Look at Ash-Shaam and the picture will be clear for you. Thus, you should know that carrying this weapon, the key to Paradise, does not necessarily mean that a person is on the truth.

Look closely at this khilafa and at those within their ranks who have divided the Mujahideen. How many of the best Mujahideen and their leaders they have killed? Just like Abu Khalid As-Suri (rahimullah) and others. Hundreds of Mujahideen who have humiliated America and its allies. All of this blood because they want their khilafa. They use their media, which is a fitna for the people and for themselves, to accuse the mujahideen of being Sahawat.

HOW CAN WE BE 'SAHAWAT'?

Subhan Allah, how can it be that we want a secular state or a democracy and that we are Sahawat when our blood is spilled for the sake of Allah, and the coalition of crusaders from Arabs and non-Arabs are bombing us night and day? I am astonished that we can be Sahawat when our courts are ruled by the laws of Allah and the people of Hisba are on our streets calling for the good and prohibiting the evil? How can we be Sahawat when the schools of Ahlu Sunnah increase and the schools of Ahlul Bida decrease? How can we be Sahawat when sisters who used to be immodest are now filling the streets of Ash-Shaam with Niqaab?

So why has this khilafa killed the good scholars and their students? Why has this khilafa killed those who were amongst the first to disbelieve in false deities (kufr bit Taghut) and have Iman with Allah? What is the matter with this khilafa when it describes the scholars, who have laid the foundations and rules of Jihad, as being the leaders of misguidance? What is the matter with this khilafa when it describes the leaders of Jihad, who have sacrificed and given their lives to Jihad, as being decrepit shuyukh like Sheikh Al Mujahid Ayman al-Zawahiri, may Allah protect him and keep him firm.

To our brothers in the East and West, the land of Ash-Shaam is calling you and you should know that there is nothing like the jihad of Ash-Shaam, as our swords are shining high over Masjid Al-Aqsa.

[1]In reference to the saying of the companion Yazeed bin Shajarah, "I was told that swords are the keys to paradise..." Abdurrazaq (authentic). [2]The Prophet ﷺ said: "You will prepare three armies, one in Shaam one, one in Iraq and one in Yemen.' So Abdullah ibn Hawala said; 'pick one for me O Messenger of Allah.' So the Messenger said, 'Go to Shaam. Whoever is unable to, should go to Yemen as Allah has sufficed for me Shaam and its people'".





HIJRA
MY STORY

Umm Asiya Muhajirah

Hijrah Disclaimer: Please note that making hijra is not a matter to be taken lightly. I advise you to first of all research what hijrah is, speak to the knowledgable and understand its conditions and rulings. And fear Allah in your actions and do everything in accordance to the sunnah as helped and explained by the trusted and reputable scholars of this blessed religion.

As Salamu alaikum wa rahmatullah wa barakatuhu,

﴿ "Say, "Indeed, my prayer, my rites of sacrifice, my living and my dying are for Allah, Lord of the worlds." ﴾ {6:162}

Like thousands of Muslims around the world, this has been my motto ever since I accepted Islam nearly thirteen years ago. Living in the west for the majority of my Islam, and witnessing the horrors the Ummah has been facing I couldn't bring myself to live any longer amidst my enemies, so I decided to make Hijra to Shaam with my children. At the time, I had three children and was a widow to a shaheed (may Allah accept him) who had lived in the West and was imprisoned under their 'so called' Anti-Terrorism legislation. Alhamdulillah, for Allah made a way out for him to travel to the lands of Jihad, and then unto His (azza wa jaal) mercy. After leaving the UK, I had moved to Misr (Egypt). I hadn't reached my destination yet - as it is for many people, Misr is just a temporary 'stop-off', and not the final destination of our Hijra. Therefore, I wanted to complete my Hijra, and embark upon the path of Jihad, to fulfill my obligations (as a Muslim) and fear Allah as much as I was able. At that time, the Ulema[1] had not spoken much on the issue of women making Hijra and Jihad. So what next?
A good friend of the family knew my intentions to move to Shaam, and so introduced me, and arranged lines of communication to a brother who was already in Shaam. To my surprise, he was willing to take on me, a widow, with my three kids. Alhamdulillah. We are always striving to improve ourselves, and so to marry less than a Mujahid was unthinkable, and to marry a Muslim (just) dreaming of becoming a Mujahid while in the lands of the kuffar was likewise, unthinkable.
During the time I was preparing to get married and move (to Shaam), one of my daughters was involved a serious car accident whilst coming home from school. It was Allah's decree that she was injured to the extent that both her legs and her arm were broken, and Alhamdulillah in every situation. I was almost convinced that this was a sign to call off my plans. But sitting next to my princess in the hospital watching her sleep, I thought to myself; this is a test from Allah! No matter where you are in the world, if harm or death is written for you, it shall find you! I was (in the UK, and then in Misr) relatively safe; far away from bullets, bombs and rockets, despite that, my daughter was nearly killed. Therefore, I decided not to procrastinate, put my trust in Allah, and travel to Shaam regardless. If I, or my children, are to be harmed then let it be for the sake of Allah; whilst we are obedient to Him and seeking His Pleasure.

"You only have one death, so let it be in the way Allah"[2]

I was reminded by a good friend, of the narration regarding how shaytan awaits the believer three times. So I kept to my original plan, made du'a for my daughters speedy recovery, and Alhamdulillah, in just over a month she was able to walk again.
The Prophet Muhammad ﷺ said:
"Satan waited for Ibn Adam on his way towards Islam and told him: 'You want to become a Muslim and leave the religion of your fathers and your forefathers?' But the son of Adam disobeyed him and became a Muslim. And then he sat for him in his path towards Hijra and said: 'You are going to leave your land?' But he disobeyed him and made Hijra. Then he sat for him in the way of Jihad and said: 'You want to fight Jihad and it will cost you your wealth and your self, and when you will be killed and your wife will marry somebody else and your wealth will be inherited and split among others?' But he disobeyed him and fought Jihad, fisabilillah.
Rasoolullah ﷺ says: 'Whoever does that, then Allah promises him that he will enter him into Jannah, and whoever is killed in the path of Allah, then Allah will give him Jannah, and if he drowns then Allah will enter him into Jannah, and if he falls off his mount and he dies, then Allah will enter him into Jannah".[3]

Therefore, we must fight the shaytan at every moment, as obedience to Allah necessitates disobedience to shaytan, the result of which, we hope, is to receive forgiveness from Allah.

So, firstly; I came here in obedience to Allah and His Messenger. As Allah commands us in the Qur'an:
﴿ "Verily! As for those the Angels take (in death) while they are wronging themselves (as they stayed among the disbelievers even though emigration was obligatory for them), they (Angels) say (to them): "In what (condition) were you?" They reply: "We were weak and oppressed on the earth." They (Angels) say: "Was not the earth of Allah spacious enough for you to emigrate therein?" Such men will find their abode in Hell – What an evil destination!" ﴾ {4:97}
And the Messenger of Allah ﷺ said:
'You have been commanded with five: that you be with the Jama'ah, you listen and you obey, Hijra and Jihad in the way of Allah.'
So, making Hijra is an obligation, and a legislated and praiseworthy form of worship and servitude to Allah.
Why Shaam? It's a war zone, we witness children, women, and men dying everyday. Could you not find any place better? Well, the Prophet ﷺ said:
"You will prepare three armies, one in Shaam one, one in Iraq and one in Yemen.' So Abdullah ibn Hawala said; 'pick one for me O Messenger of Allah.' So the Messenger said, 'Go to Shaam. Whoever is unable to, should go to Yemen as Allah has sufficed for me Shaam and its people'".

Secondly, I came here to protect myself and my family from the Fire of Hell, as Allah commands us: ﴿ "O you who believe, save yourself and your family from the Fire of Hell, whose fuel is men and stones...." ﴾ {66:6}

[1]Islamic scholars. [2]Sheikh Abdullah Azzam, may Allah have Mercy on him. [3]Sunan an NIsai, Kitab al Jihad, book 19, Hadith 3082

Allah be exalted! Living in the West, we witness everyday that which Allah hates. And we all need to remember that all that we see and hear we will be questioned about. Living in the lands of the kuffar, not making Hijra, and not even enjoining good, nor forbidding evil is a dangerous state to be in. Who of us can say we are safe from the evil around us? So many sisters I have seen over the years, have lost their Religion trying to integrate with society... a society rid of blessings, a society built upon the blood of the innocent, a society at war with Islam and the Muslims.

Of course, it is true that here we do see people committing sins, but for sure, it is nowhere near on the scale of what we witness everyday in the West. Whereas here, Alhamdulillah we have the freedom to openly practice our noble Religion; enjoin good and forbid evil, exhibit Al-Wala' Wal-Bara', speak the truth without fearing the blame of the blamers, make Jihad, and live with those striving to implement the Shari'ah on Earth.

Allah says: ﴾ "Oh my slaves my land is vaste, so worship me." ﴿ {29:56}

Sa'id ibn Jubair said: "Oh my dear sisters, what better Hijra is there, than the Hijra of Ibrahim (alahi assalam)?"

Our Prophet ﷺ said there will be Hijra after Hijra, and the best Hijra will be of those who closely follow the Hijra of Ibrahim (alaihi salam), and he made Hijra to Shaam.

Thirdly, I came here to be from those who give victory to Islam, its people, and to the mujahideen.

﴾ "And those who believed, and migrated and strove hard in the Cause of Allah (in Jihad), as well as those who gave (them) asylum and aid; - these are the believers in truth, for them is forgiveness and a generous provision (i.e. Paradise)." ﴿ {8:74}

The Mujahideen are from the best people on the face of the earth. They who show their faith by their actions. They are those whom Allah loves, therefore it is incumbent on the Believers to love, aid, and defend them and their honour too. We give nusra[4] to them, by being with them, supporting them, comforting them, and encouraging them along this path, just as the righteous women who preceded us did. And not by turning our backs on them, and talking against them. We give nusra to them, by raising their children in lands which Jihad will continue in until the last day, reassuring them that even after Allah blesses them with shahadah, we will continue on this path, along with their children, to give victory to this Religion if Allah wills.

My forth reason is that of Al-Wala' Wal-Bara'. It is a part of faith that we love for Allah's sake, and that we hate for Allah's sake also. Likewise, from this love, is that we love to be with the believers and those striving upon the truth, as you will be raised with those whom you love. And out of our hate for the sake of Allah, we hate that which Allah hates, also that which the Believers hate; we hate kufr and all that leads to kufr, as much as we would hate being put into the (Hell)fire.

Fifthly, I made Hijra to swell the ranks of the Muslims, and to distance myself and my family from the kuffar and their deeds. Yes, it's true that the Muslim lands may not feel safe for the moment, but that is soon to change in shaa Allah. Besides, I prefer to live amongst the Muslims and die amongst the Muslims, swelling their ranks, instead of swelling the ranks of the kuffar, swelling their banks, and helping to build their society and fund their war on 'Terror' (Islam). Indeed, I prefer my money and efforts to go towards the Muslims, with nothing whatsoever going towards the kuffar. As we will be asked about our wealth, and how it was spent. Many of us in the West struggle to boycott a few Israeli goods, so how many of us can say for certain that we are not contributing to the spilling of Muslim blood, and the usurping of Muslim wealth and land with our own taxes?

As for those who say that I'm throwing myself and my children into destruction, I say to them to fear Allah. Have you not read the ayah in the Qur'an:

﴾ "(They are) the ones who said about their killed brethren while they themselves sat (at home); if only they had listened to us, they would not have been killed. Say; avert death from your ownselfs if you are truthful." ﴿ {3:168}

> "I made Hijra to swell the ranks of the Muslims and to distance myself and my family from the kuffar"

By Allah, we will all die - ﴾ "Every soul shall taste death..." ﴿ {3:185}, so let it be in obedience to Allah. I also remind you of the ayah: ﴾ "Say: Nothing shall ever happen to us except that which Allah has ordained for us. He is our Moula (Lord, Helper, and Protector). And in Allah let the believers put their trust." ﴿ {9:51}

Additionally, I made Hijra here in hope of averting from myself the punishment of Allah. ﴾"If you march not forth, He will punish you with a painful torment and will replace you by another people, and you cannot harm Him at all, and Allah is able to do all things."﴿ {9:39}

I'm here in hope for His Mercy, as Allah says: ﴾"Verily, those who have believed and those who have emigrated and those who have striven hard in the way of Allah, all these hope for Allah's Mercy. And Allah is Oft-Forgiving Most merciful." ﴿ {2:218}

And on a final note, I remind you of the words of the Prophet Muhammad ﷺ when he was asked:

"Tell me about something to do?", he then said: "Make hijra because there is nothing like it"[5]

From your sister in Shaam, Umm Asiya Muhajirah.

[4]Victory, aid, and support. [5]Sahih Sunan Nasa'i, hadith 3885

RAMADAN

THE MONTH OF STRIVING

﴾"Oh you who believe, fasting has been prescribed upon you like it was prescribed upon those before you, so that you may become God-conscious." ﴿
{2:183}

All praises be to Allah, who has given us an opportunity to live to see yet another sacred month of Ramadan, the month in which the Qur'an was revealed. As Allah says: ﴾"The month of Ramadan, which was revealed the Qur'an, a guidance for mankind and clear proofs for the guidance and the criterion (between right and wrong). So whoever of you sights (the crescent on the night of) the month, he must observe fasting that month, and whoever is ill or on a journey, the same number of days (of days which one did not observe fasting must be made up) from other days. Allah intends for you ease and he does not want to make things difficult for you. (He wants that you) should complete the number (of days) and that you must magnify Allah having guided you so that you may be grateful to him." ﴿ {2:185}

A month that contains the luminous Night of Qadr, a night wherein worship is better in reward than a thousand months (approximately 83 years) worship. Allah says: ﴾"The night of power is better than a thousand months..." ﴿ {87:3}

A month wherein sins are forgiven, deeds are multiplied, and nearness to the Lord is sought. The virtues of this great month are numerous and well-known to most Muslims, walhamdulilaah. Allah informs us of the lofty goal of this blessed month and the purpose of fasting wherein - ﴾"...so that you may become Muttaqoon (God-conscious)..." ﴿ {2:183}
This is a point that should always be kept in mind my dear brothers and sisters as we go through the rituals of fasting, reading and pondering over the Qur'an, tarawih (congregational night prayers in Ramadan), and other than these, of the righteous deeds that we hope will bring us closer to our Creator and the assist us in reaching this goal of taqwa (God-consciousness).

ITS HIGHEST PEAK

I also wish to highlight another of the illustrious rituals of Islam, one which we also hope will assist us in attaining taqwa and nearness to the Most High. Although, it should be borne in mind this ritual makes the fasting of Ramadan and standing in tarawih throughout the month including the precious Night of Qadr seem insignificant... It is Jihad in the path of Allah. By that, I mean fighting the enemies of Allah.
In the same way as Allah says: ﴾"...fasting has been prescribed upon you..." ﴿{2:183}
He also says in exactly the same fashion: ﴾"fighting has been prescribed upon you..." ﴿ {2:216}
In the same way that there is no difference of opinion, regarding fasting during the month of Ramadan being an individual obligation upon all of us, Jihad is also an individual obligation upon all of us at this time wherein the enemies of Allah have invaded, divided up and looted Muslim wealth and land, and the honour of women, children and elderly are violated in the most unthinkable and despicable of ways. Our scholars and heroes are slandered, jailed and murdered ruthlessly, and so much more. And Allah alone knows the true extent, and to Him alone do we complain and seek assistance[1].
Regarding some of the rewards for Jihad, the Messenger of Allah ﷺ said: "Should I tell you about a night that is better than the Night of Qadr? A guard who is guarding in a land of fear (danger) not knowing whether he will return to his family or not. (Al-bayhaqi, Al-Haakim, Ath Thahabi authenticated it)
Also: "Two eyes will not be touched by the hellfire; an eye that cries from the fear of Allah, and an eye that spent the night in a guarding post in the path of Allah." (Tirmidhi)
And: "Standing in the ranks of the army in the battlefield is better to Allah than the worship of sixty years." (al-Hakim, authenticated by ath Thahabi).

Dear brothers and sisters, I remind you that this is sixty years of worship, sixty Ramadans, sixty Nights of Qadr etc.
Again, I repeat, All praises be to Allah who has given us life to witness another Ramadan. So let everyone tighten their belt, and those who wish to strive, strive; and those who wish to seek forgiveness, seek it; and those who wish to compete (in good deeds), compete. Then, receive the glad tidings of the Mercy, Generosity and Bounty of the All-Encompassing Lord, who gives to whom He wills without reckoning. For verily, the month of Ramadan has dawned upon us, giving us the opportunity of multiplying our rewards, and participating in (amongst others) two great forms of worship - fasting and Jihad, in the month that every good deed is multiplied. So let everyone choose what they will, but know that the only limits (to attaining good) are those imposed upon us by our own selves.

TO THOSE WHO HAVE BEEN DELAYED

To our dear brothers and sisters in the West (and elsewhere), who up until now have not been able to travel to the 'open fronts' of Jihad (fi.e. lands in which there is actual fighting that is taking place such as Ash-Shaam, Yemen, Libya, Afghanistan, Waziristan, Kashmir, Somalia, Mali, the Caucasus, etc). Rejoice! for all is not lost. Verily, the opportunity is still available to participate in Jihad with your wealth.

Allah says: ﴾"The example of those who spend their wealth in the way of Allah is like a seed which grows seven spikes; in each spike there's a hundred grains. And Allah multiplies for whom he wills. And Allah is all encompassing and knowing." ﴿ {2:261}

The Messenger of Allah ﷺ said: "Whoever spends in the path of Allah, it would be multiplied for them seven hundred times." (Tirmidhi, Nisiie, ibn Hibban, Al-Haakim, and Ahmad. Authentic)

And he ﷺ said: "Whoever provides for a fighter in the cause of Allah has actually fought, and whoever takes care of the family of a fighter has actually fought."
(Bukhari and Muslim)

So dear brothers and sisters, please don't let this fantastic opportunity pass you by, especially as we are in the blessed month of Ramadan, where even these tremendous rewards will be multiplied! However, for those who are deceived by the cursed shaytaan into being miserly with the wealth that Allah has provided them with, they are only destroying themselves.

As Allah says: ﴾"And spend in the way of Allah, and do not throw yourselves into destruction with your own hands. And do good; Indeed, Allah loves the Muhsineen (doers of good)."﴿ {2:195}
Huthaifa said the meaning of this ayah is that "when people do not spend their wealth in the path of Allah they are throwing themselves *into destruction."* (Bukhari, in Mashari al Ushwaq p. 61)

Allah also says: ﴾ *"Allah will destroy ribaa (usury) and will increase for sadaqah (deeds of charity, alms, etc). And Allah hates every sinning disbeliever."* ﴿ {2:276}

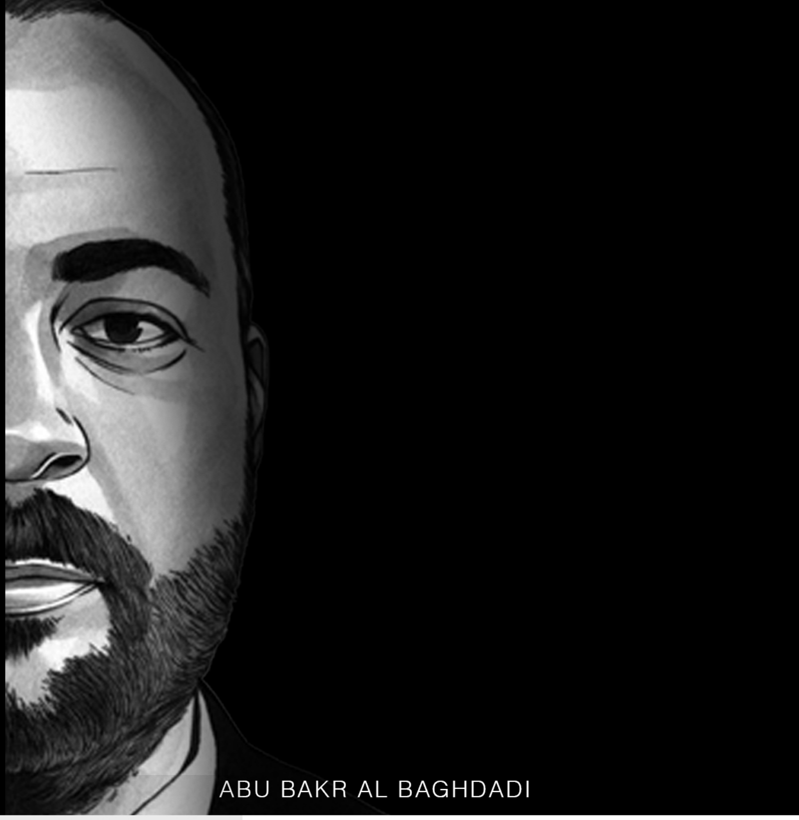
So let no one feel excused from failing to participate in Jihad, or feel that they have been deprived of this great opportunity to seek the pleasure of Allah.
Oh Allah forgive us! Give us the ability to gain your pleasure by fasting and Jihad for your sake alone and finally grant us shahada' (martyrdom).


KHILAFA
ONE YEAR ON

KHILAFA
ONE YEAR ON

"...So if any person gives the Pledge of allegiance to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed."

Bukhari



ABU BAKR AL BAGHDADI

FROM THE SHACKLES OF DARKNESS

The World watched on in great anticipation as a man dressed in black climbed the steps of the pulpit. It was the 6th of Ramadan 1435[1] hijri[2], and after a ninety year absence, the Khilafa[3] had finally returned. Here stood the newly "elected", "commander of the faithful": Abu Bakr al-Baghdadi. His presence could be felt as he towered over the minbar[4] reminding the people to fear Allah and to take advantage of the blessed month of Ramadan. At this pivotal moment in time, as our supposed new leader moved into office, many pressing questions were forming: First of all, has the Khilafa actually returned? Secondly, what does its return mean for the Muslim Ummah? Finally, is this the long awaited Imam who will bring an end to all tyranny and injustices that the Muslim world has faced for so long? Once the sermon was over, Baghdadi stepped down and led the worshippers in Prayer, in the Grand Mosul Masjid.

For those who knew little about the in-fighting between Dawlah[5] and the other Mujahideen groups in Syria, the announcement of the khilafa was most welcome, as it gave the Muslims a sense of hope in this dark, oppressive time, where the Western world, and in particular the United States of America occupy and colonies our Muslim lands. After such a long time, someone had finally emerged from the shackles of darkness to take control of our affairs. It was an exciting Ramadan for the Ummah, as the reappearance of the Khilafa signified a return to the glorious days of the Islamic Empire.

Prior to the announcement of Baghdadi's reign, the 'Islamic State of Iraq and Shaam', which then subsequently became known simply as, the 'Islamic State' (IS), was going from strength to strength. They successfully took the second Iraqi city of Mosul, liberating its towns and villages and raising the flag of tawhid[6] high. Once the Khilafa was made official, many people from across the globe rushed to pledge their allegiances to the new Amir al-Mu'minin[7].

However, many people pledged their allegiance to the 'Islamic State' under the assumption that Baghdadi was a legitimate khalifah[8] and that the Bay'ah[9] to him was compulsory. As the hadith states: "...whoever dies without being bound by the oath of allegiance (bay`ah), dies the death of the time of jahiliyya (pre-Islamic times)."

Sahih Muslim (1851)

Furthermore, a lot of people gave Bay'ah to Baghdadi based on emotions, and their great desire to live under the shari'ah[10], rather than upon certain knowledge. Which is quite bizarre, given that Islam itself is a religion of textual proofs (Qur'an and Sunnah), not whims and desires. Many will say that the hadith is clear, but in such a confusing time where Baghdadi's men have killed countless Mujahideen in Aleppo, Deir Ezzor, Hama, Idlib, and Qalamoun, to name a few places, nothing is black and white. Therefore, once the announcement was made, the knowledgeable and the confused patiently awaited the response of the scholars of Islam.

HOLD YOUR ALLEGIENCES, THE KHILAFA IS NOT BACK!

Before we press on, I'd like to make it clear that no one here is claiming that the scholars of this religion are infallible, on the contrary, yes, they on occasion do make mistakes (as do we all), but just because they don't agree with the views of the 'Islamic State', does this mean that they are all (and there's a long list of them,) upon misguidance? Bear that in mind in'shaa'Allah.

As expected, the majority of the well-known and respected scholars of Islam came out and collectively rejected Baghdadi's khilafa. Shiekh Abu Qatada al-Filistini (hafidullah) stated that:

[1]July 4th 2014. [2]Islamic calender year which started when the Prophet Muhammad ﷺ migrated to the city of Medina. [3]Caliphate. [4]Pulpit in the masjid that the imam (prayer leader) stands on to deliver sermons. [5]Abbreviation of Arabic name of 'Islamic State in Iraq and Shaam'. [6]Oneness of God. [7]Leader of the Faithful. [8]Caliph. [9]Pledge of allegiance. [10]Islamic Judicial System.

“He is not the Khalifah of all the Muslims..this declaration has no right to be given the honorable name of the “Khilafa”, this is a false claim and incorrect call.”[11]

Sheikh Sulayman al-Alwan (h) proclaims that “Al-Baghdadi is not the Khalifah of the Muslims...rather he is a leader of a group”.[12]

In light of the development, Al-Qaeda in the Arabian Peninsula (AQAP) issued a statement on the matter: “...we do not see the validity of this Khilafa nor the consequences that result of it. We do not regard sinful those who do not give Bay’ah...”[13]

The scholars were very clear that the newly announced Khilafa was illegitimate and that Baghdadi had no right to make such a claim. However, to our great surprise, the scholars were rejected and slandered, as the ignorant youth labeled them as “old, senile men” who were “imprisoned”, “oppressed by the tawaghit”[14] and “had no evidences for their claims”. Some even went as far as saying “we don’t need scholars, we have Qur’an and Sunnah!” Which is a rather ill-advised statement given that Allah, The Most High, tells us in the noble Qur’an: “So ask people who know the Scripture, if you do not know” [21:7]

Furthermore, the Prophet Muhammad ﷺ has told us that “…The scholars are the heirs of the Prophets...”(Abu Dawud, 3641)

Therefore, as they are the inheritors of the Prophets should we not lend them an ear, or take on board their opinions? Or are they, as it’s ignorantly said, just common men who are prone to make mistakes?

“THE FALSE DAWN”

Following the announcement of the Khilafa, scores of young men and women packed their bags, lied to their parents, and headed for the blessed land of Shaam. And for those who were unable to make the journey, twitter (and other forms of social media) became a platform where they would now express their undying-love, appreciation and support for the Khilafa and its Khalifa. Whoever opposed the Khilafa, whether it be a scholar or layman, in most cases was met with harsh words, foul language, slander, and takfir. To these people, the Khilafa was legitimate, and in their eyes - could, and would, do no wrong. Shiekh Muhammad al-Maqdisi speaks (h) about these people who have been craving for the return of the beloved and much-anticipated Khilafa: “...the person who lives in darkness, any ray of light he sees, he would think that it is dawn. But the Prophet ﷺ said that there two dawns: the false dawn and the true dawn. If they see the false dawn, then it is not allowed for them to pray the Salah. These people have thought that they are the true dawn [IS], and they thought that they are a Khilafa and they went to them. But in reality if they look with a insight they will know that this is not the real dawn and it is just the false dawn...”[15]



I would like to point out, that Baghdadi and his men have done a lot of good work in Syria and Iraq. They have destroyed countless regime soldiers and have freed our brothers and sisters from some of the dark prisons. They have heavily promoted the concept of Jihad and have awakened the Muslims from their deep slumber, urging the fit and able to leave the comfort of their homes to fight in the way of Allah. However, at the same time they have committed great atrocities against the Muslims, and this is why we are forced to speak out against them. Shiekh Abu Qatada (h) in his interview earlier this year said: “We don’t oppose ISIS because they oppose the enemies of Allah...only because ISIS makes takfir on the Muslims and kills them do I and others have the right to speak against them, Even if it is an Islamic state.”[16]

The ‘Islamic State’ has made a whole host of wrong moves in the past year that have been of great harm to this Ummah. As it’s been quite an eventful year, let us examine some of the key focal points.

[11]Abu Qatada Interview Part 2 Transcript - https://almuwahideenmedia.wordpress.com/2015/03/19/abu-qatada-interview-part-2-transcript/. [12]http://justpaste.it/UlamaRegardingDawlah. [13]Although the Disbelievers dislike it’ presented by Shiekh Harith al Nathari (Rahimullah). http://justpaste.it/UlamaRegardingDawlah. [14]Plural of taghoot, which is anything that is worshipped besides Allah. [15]Shiekh Maqdisi (h) Interview Part 2, from minute 1:37: https://www.youtube.com/watch?v=-Nnq0LVUXUM. [16]Abu Qatada Interview Part 2 Transcript https://almuwahideenmedia.wordpress.com/2015/03/19/abu qatada-interview-part-2-transcript

WHO ARE YOU MR. BAGHDADI?

We start with the very declaration of the Khilafa itself, which was done without consulting the scholars and those who have a say in the affairs of the Muslims.[17]

In a hadith narrated by Ibn' Abbas (Radi Allahu Anhu), Umar bin Khattab (ra) states that:

"...if any person gives the Pledge of allegiance to somebody (to become a Caliph) without consulting the other Muslims, then the one he has selected should not be granted allegiance, lest both of them should be killed."[18]

The hadith indicates that unless the Muslims are consulted, a person cannot declare himself as leader over the people. So who, from the Ahl Hal wal Aqd were consulted to put Abu Bakr al-Baghdadi into power? Shiekh Sulayman al-Alwan (h) states that:

"...from the conditions of the General Bay'ah is that the Ahl Hal wal Aqd (People of Influence) elect him (the leader), and Abu Bakr (Baghdadi) was not elected by the Ahl Hal wal Aqd (People of Influence)..."[19]

So, if this is true, then how can Baghdadi be Amir al-Mu'minin? Next question, what are his credentials? According to Abu Abdullah Muhammad al-Mansoor, Amir of Jaysh al-Mujahideen (Iraq), in his book "ad-Dawlatul Islamiyyah Baynal Haqeeqati wal Wahm"

"...he's not from the intermediate students of knowledge...[he] is neither a well-versed scholar nor an established student of knowledge, on the contrary he hasn't mastered a single renowned book of 'aqeedah..."[20]

> "They [have] painted the religion and the jihadi movement with red blood until all people began to think that Jihad only consists of slaughter and killing."

Is this a fitting description of a man who has now taken control of our affairs? I think not. Furthermore, why are a group of ex-ba'athists such as Abu Ayman al-Iraqi and Ali Anbari now the leaders of this Ummah? History tells us that during the Riddah wars[21], Umar (ra) did not appoint any of the former apostates in positions of authority, even after they had repented and acquired some Islamic knowledge[22]. As we can see, a lot of questions remain unanswered, yet the people, especially the youth, would rather accept a Khilafa out of desires and reject the scholars of this religion, who have sacrificed their lives, wealth, and freedom, in serving this blessed Religion.

THE MURDER OF ALAN HENNING

Next, we have the murder of Alan Henning, a forty-seven year old British humanitarian aid worker in Syria, who was abducted by the 'Islamic State' and beheaded on camera. Although he was a disbeliever, we mention his case here because he was under the protection of the Muslims. Abu Salaam al-Britani, an aid worker who worked alongside Henning, pleaded to Baghdadi to have him released:

"I appeal and request in general to all of the members of ad-Dawlah al-Islamiyyah and specifically to Shaykh Abu Bakr al-Baghdadi and Abu 'Ali al-Anbari to release Alan Henning as he had been given an Amana (security) from two sets of believing parties. Henceforth in the light of the Shari'ah he is considered a Mu'ahid and it is impermissible to harm him..."[23]

On the 3rd of October 2014, Henning was beheaded and jama'ah al-Baghdadi justified his killing as a response to UK's involvement in the U.S.-led bombing campaign against IS. Now many of our passionate youth will agree with his execution, making ignorant comments such as: "So what! He was a kaafir, and it's not like the West don't bomb our people...they give it to us, so why can't we give it back?" Dear readers, Alan Henning was not a fighter (in Syria). Furthermore, he was under the protection of the Muslims, and in the Sunnah of our beloved Prophet Muhammad ﷺ we learn that:"If anyone kills a 'Mu'ahid' (i.e. a person guaranteed protection) without a just cause, Allah will prevent him from even smelling the fragrance of Paradise".[24]

Ash-Shaybani says in as-Siyar, vol.1, pg.175 that:

"The security covenants that a free Muslim man, whether virtuous or immoral, gives are binding to all the other Muslims because of the Hadith; "Muslims are equal in respect of blood. They are like one hand over against all those who are outside the community. The lowest of them is entitled to give protection on their behalf."

The meaning of "protection" is the security covenant whether it is temporary or permanent. In light of this evidence, I ask you my brothers and sisters; was the killing of Alan Henning justified according to the Shari'ah? You claim to love Shari'ah, and champion its implementation in Shaam, yet you just killed a man who's blood and wealth were deemed inviolable on account of his being given a covenant of security from a Muslim(s). Yes he was a kaafir, but was not Islamically justified to execute him as the evidence and scholars cleary indicate.

As a result of this beheading, our Ummah now suffers. The coalition members, may Allah destroy them all, have stepped up their bombing campaigns and assaults on IS territories (and others than them), which have led to the deaths of countless Muslim men, women and children, living in Syria and Iraq. These young, foolish, reckless soldiers of the 'Islamic State', along with their foul mouthed counter-parts (supporters) across social media, are so consumed by their hatred towards the western world, they fail to see how their actions (and words) will affect the Ummah at large (who they claim to protect). The execution of Alan Henning has been of very questionable benefit to this Ummah, as it has simply reinforced this opinion amongst the kuffar, that Islam is a merciless and barbaric religion. Shiekh al-Maqdisi (h) states that:

"They [have] painted the religion and the jihadi movement with red blood until all people began to think that Jihad only consists of slaughter and killing...they slaughtered many of their opponents and they displayed it in front of television screens ; until the people were shocked and asked: Is this Islam?"[25]

In the year 837 CE, a Muslim sister cried out in distress: "Wah Mu'tasim! Wah Mu'tasim!"[26] as she was dragged away and imprisoned by the Romans. News of her capture reached the Khalifah- Mu'tasim Billah (R). And what did he do? He assembled the entire Muslim army, and set out to free her from the clutches of the kuffar. Sadly, the times have changed and the likes of Mu'tasim are no more.

Earlier this year (February 2015), Abu Bakr Al-Baghdadi, the so called Khalifah of our

[17]Ahl al-Hal wal-'Aqd - the people of influence. [18]Sahih Bukhari, Volume 8, Book 82, Number 817. [19]http://justpaste.it/UlamaRegardingDawlah. [20]pgs. 132 -135. [21]Wars of Apostasy. [22]footnote: At-Tareekh al-Islami, 10/375). [23]http://justpaste.it/h541. [24]Sahih Sunan an-Nasai No .4422. [25]At minute: 4:47 - https://www.youtube.com/watch?v=58dmZSU0g9w.

time, was granted an opportunity to free a Muslim women who had been held captive by the tyrannical apostate Jordanian regime since 2005. It was quite simple - hand over the captured Jordanian pilot in exchange for sister Sajida ar-Rishawi, an Al-Qaeda Martyrdom Seeker.

After his F-16 fighter jet had crashed on IS-held territory in December 2014, First Lieutenant Mu'ath Youssef al-Kasasbeh was burnt alive as part of a political ploy. After the execution (the footage of which still being unreleased at the time), the 'Islamic State', feigned an attempt to secure the release of sister Sajida in exchange for the now deceased Kasabeh. The Jordanians insisted on stronger evidence that Mu'ath was still alive, and as he was now dead, IS were unable provide this. Thus, the negotiations collapsed, and jama'ah al Baghdadi released the Kasasbeh execution video to the general public. Enraged at the burning, Jordan swiftly murdered sister Sajida and brother Ziad Khalaf al-Karbouli (May Allah accept them and have Mercy upon them), an alleged assistant to the martyr (as we reckon him) Abu Mus'ab az-Zarqawi (R).

Why did this happen? Was the priority not to save their lives? Are these the actions of an Amir al-Mu'minin? Furthermore, since when do we punish our enemies with fire? Now before you say "But it's Qisaas" or "Ibn Taymiyyah said...", here's what Shiekh Maqdisi (h) had to say about this costly gamble and publicity stunt:

"....They use as evidence a part of the statement of Shaykh ul Islam ibn Taymiyyah, cutting it off from what precedes it and what comes after it. They place the statement of Shaykh ul Islam ibn Taymiyyah above the statement of the Prophet (saws)... Burning? The Prophet ﷺ forbade it and he said: "No one punishes with fire except the Lord of the fire"...

"...What benefit have they achieved from this? Did they think that when they burn this pilot the bombing will stop and the war will stop?...this stupid action which they have done has caused many benefits to be lost...And now when I knew of the execution of Sajida and Al-Karbouli, I said that the greatest share of responsibility is on their necks of the so-called group "Ad-Dawlah". The Greatest share!..." [27]

Al-Kasasbeh was the soldier of an apostate regime, who has long waged war on Islam and the Muslims who dare to speak out, or act upon the truth. Thus, he fully deserved to be punished for his crimes according to the Just Shari'ah, but what benefit does burning him to death bring this Ummah? The 'Islamic State' will claim that such actions are healing the chests of the believers, but they fail to understand, or care, that it is acts such as these that increase hatred towards Islam and the Muslims, and turn our brothers away from the blessed deed and path of Jihad.

"THE CRIMINAL BAGHDADI AND HIS GROUP"

The youth of today, who believe almost anything they read on social media, will shout and scream: "Khilafa is here! Khilafa is here!". Well quite frankly, and I know this will be a bitter pill to swallow for many, this is no Khilafa, and Baghdadi is a far cry from the likes of Umar (ra), Uthman (ra), Ali (ra) and Mu'tasim Billah(r). And so long as he remains in power, things seem as if they will continue to get worse for our Ummah. Shiekh Abu Qatada (h) has informed us that the Muslims in parts of Syria and Iraq are now suffering greatly as a result of Baghdadi's actions:

"the consequences...have started to appear in the killings of the Sunni women. You can hear it on the news, the killing of members on the scholars council, the imams of the Masajid, the weak. Look what the Yazidis do [to] the people in the cities after Baghdadis group withdraws. There are huge tragedies. Who is responsible? The criminal Baghdadi and his group...This deviant group has given a free license to other factions to kill Sunni Muslims. Now they are being pushed out of towns and villages and they surrender these places to the enemies of Sunni Muslims. So when these factions re take these places they come with extreme hatred..."

According to many of the Islamic scholars, this Khilafa should never have been announced, and has since brought about great pain and suffering to many, not to mention the doubts it has caused in the hearts and minds of the youth and layman alike. it now becomes even more apparent that the scholars were right from the very beginning, and it is a pity that so few listened to their words. Baghdadi has repeatedly made one wrong decision after another, from the killing of Alan Henning, to sending in excess of a thousand brothers to their deaths in Kobani. He has reduced the concept of Jihad to mere bloodshed, and concentrates most of his efforts on angering the kuffar, at the expense of Muslim lives, and regardless whether or not this conforms to Islamic principles or not.

A Khalifa is supposed to unite the Muslims under one banner of Tawhid. So why did our supposed Amir al-Mu'minin send his soldiers in their hundreds to Aleppo to fight the Mujahideen of Jaysh Al-Fath (Army of Conquest), who were in the final stages of preparing to launch an large-scale offensive on the regime? Shaykh Abdullah Al-Muhaysini (h) said:

"We are now suddenly surprised by a huge offensive (by IS) against the Mujahideen to stop their victories and extend the lifespan of Bashar al Assad! Glad tidings O Bashar! Help has arrived!!"

Pictures then emerged on social media showing decapitated Jabhat al Nusra and Ahrar ash-Shaam fighters heads hung up on poles in the streets. Are these the actions of a Khalifa? Bashar al Assad is still at large, there are countless Syrian villages occupied by the nusayris and their helpers and allies from amongst the murtadeen, yet Baghdadi's arrows are firmly pointed at the innocent Mujahideen.

Oh Abu Bakr al-Baghdadi you have a lot to answer for, and we, the Muslims of this Ummah, have every right to question your decisions, and speak out against your injustices!

To the disappointment of many, it appears that Abu Bakr Al Baghdadi is not the Imam that would lead the Muslims out of the darkness into the light. Rather, it seems that he has done his utmost to throw this Ummah further into the abyss. His actions have hurt this Ummah severely and repeatedly, and he will continue hurting it so long as he remains in power.

Abu Faruq Al-Muhajir.

[26]Al Kaamil by Ibn Atheer. [27]At minute: 5.23 -https://www.youtube.com/watch?v=58dmZSU0g9w. [28]Abu Qatada Interview Part 2 Transcript. https://almuwahideenmedia.wordpress.com/2015/03/19/abu-qatada-interview-part-2-transcript/ [29]https://alminara.wordpress.com/2015/06/01/shaykh-abdullah-al-muhaysini-for-allah-the-islamic-ummah-and-the-people-of-shaam/

ISIS SENIOR LEADERSHIP

Most of the ISIS leadership in both Iraq and Syria are former Iraqi officers, who belonged to Saddam Hussein's Ba'ath Party. Some have been killed but they are believed to have been replaced by other Iraqi officers. A few that you may already know are below.



ABU MUSLIM AL AFARI AL TURKMANI

BAATH REGIME	JAMA'AH DAWLA
Colonel in military intelligence, served in the Republican Guard	Baghdadi's deputy for Iraq until killed in a U.S. airstrike.



ABU ALI AL ANBARI

BAATH REGIME	JAMA'AH DAWLA
Major general in the Iraqi army	Baghdadi's deputy for the 'Islamic State' in Syria



HAJI BAKR

BAATH REGIME	JAMA'AH DAWLA
Former Iraqi army colonel	Instrumental in the selection of Abu Bakr as Khalifa. Baghdadi's closest advisor until his 2014 assassination



ABU AYMAN AL IRAQI

BAATH REGIME	JAMA'AH DAWLA
Colonel in air force intelligence	Senior leader, believd to be a military council member

Just a few years ago these men were apostates and killing the Muslims of Ahlul Sunnah, but now they are our leaders.

Concerns should be raised, this is a group that is run by former Ba'thists, that lack Islamic knowledge, distort the understandings of our scholars and torture and kill other Muwahidīn and Mujahidīn. They accuse others of Kufr and Riddah based on suspicion and thus declaring their blood and property Halāl, as they persist to embrace a thug mentality that either the Muslims are with them or against them (and by this, meaning allied with the camps of Kufr!). So where is the fear of Allāh in regards to dealing with the people? Where is the fear of Allāh in regards to the sanctity of Muslim blood? Where is the fear of Allah in arbitrating to His Sharī'ah? Where is the fear of Allāh in regards to declaring Kufr on others based on suspicion?

THE RIDDAH WARS

How does Islam deal with ex-apostates?

During the Riddah wars and the conquests, Abu Bakr as-Siddeeq (RadhiyAllāhu anhu) did not seek the help of any former apostate, but Umar mobilized them after they repented and set their affairs straight, and acquired some Islamic education, but he did not appoint any of them to a position of authority. [Ad-Dawr as-Siyasi li'l-Safwah fee 'Sadr al-Islam, p.429]. According to one report, he said to Sa'd Ibn Abi Waqqas concerning Tuhaylah ibn Khuwaylid al-Asadi and Amr ibn Ma'di Yakrib az-Zubaydi: "Seek their help, but do not appoint them over one hundred (men)."

[At-Tareekh al-Islami, 10/375]

THIS IS AL QAEDA
OR HAVE THEY FORGOTTEN?



Regarding the manhaj of Shiekh Osama Bin Laden (R) by Qaari Ikram (hafidullah), a senior figure of the Taliban.

Praise is due to the Lord of the worlds, peace and blessing is upon the one who is sent with mercy to the worlds, and upon his family and all of his companions. As for what comes next,

Attesting to the scholars and leaders of Jihad by Al-Baghdadi's group, on top of them the Martyr of Islam Usama bin Laden, may Allah have mercy upon him, remembers me of two issues.

The 1st issue: Attesting to the father of Prophets Ibrahim, peace be upon him, by the Jews and the Christians. The Jews say that Ibrahim was a Jew, and the Christians say that Ibrahim was a Christian. But Allah The Truth glory be Him said: "Abraham was neither a Jew nor a Christian, but he was one inclining toward truth, a Muslim [submitting to Allah]. And he was not of the polytheists. Indeed, the most worthy of Abraham among the people are those who followed him [in submission to Allah] and this prophet, and those who believe [in his message]. And Allah is the ally of the believers. {3:67-68}

The 2nd issue: Is the statement of the Khawarij that they are closer to the Prophet, SalAllahu Alayhi wa Selam, than the companions, may Allah be pleased with them. They said to the son of the uncle of the Prophet, SalAllahu Alayhi wa Selam, his son in law, his knight, who witnessed many scenes with him, and fought with him, and the Prophet, SalAllahu Alayhi wa Selam, died while he was pleased with him and he brought him the glad tidings that he will enter Paradise, and that he was to him like Haaron was to Musa. But the Khawarij said about him: "You changed and you deviated and you abandoned and you judged by other than Allah has revealed, and we are more knowledgeable than you about the methodology of the Prophet!" And they said similar things to all of the Sahaba, May Allah be pleased with them. The inevitable result was that they took ignorant leaders who deviated them from accepting from the companions over whom Allah the Highest and his Prophet, peace be upon to him, testified. They deviated and deviated others and became the dogs of hellfire.

Concerning the 1st issue: One of the replies of Allah on this was "Why do you argue about that of which you have no knowledge?" {3:66} As-Shawqaani said: "He said this about that which they have not witnessed, and not seen, and not observed." And we reply to the followers of Al-Baghdadi with the proof of Allah the Highest, and say to them: "These leaders which you mentioned, that were on the methodology of truth, and that Al-Qaedah of today changed from their methodology." We say to them; "These people were amongst us! We lived years with them! We know their methodology very well, and their opinions, and we studied under them, we traveled with them, we lived in easy times with them and saw their situation in harsh times, we crossed rivers and mountains with them, and we lived with them in the trenches, we know their knights and days, we accompanied them in times of war and in times of peace! We saw them while the mortars were falling in front of them, and the missiles were fired upon them, and the spying planes were flying above their heads! And we know their manners by the many dealing we had with them, amongst us were those who had the relationship of brothers and friends with them, and amongst us were those who had the relationship of parents with them, we served them and they served us, they accompanied us and we accompanied them, we consulted with them and they consulted with us! We took knowledge from them, and morals, and high manners, and good behaviors of mercy and compassion with the Muslims, and pride towards the disbelievers. We saw their truthfulness in Jihad and their high noble goals, and the understanding of etiquette's and rules, their verdicts reminded people of Allah, and made people afraid of hellfire, and made people long for His rewards. But you do not have a portion with them, except general statement which all people hear (from them), and you do not have a portion with them except images of them. So, why do you argue about that of which you have no knowledge?"

We say to you what Al-Faarooq Umar, may Allah be pleased with him, said to a person who gave a witnessed about someone who Al-Faarooq wanted to know about with evidence, so he asked if someone knew him. A person said he knew him, so Al-Faarooq said to him: "By what do you know him?" He said: "By fairness and goodness." Al-Faarooq said: "How do you know this, is he a close neighbor of yours, and do you know his nights and days, and his coming and going?" The man said no. Al-Faarooq asked: "Than did you have a financial experience of commerce with him in order for you to know that he fears Allah?" The man said no. Al-Faarooq asked further: "Did he accompany you in a travel then by which you know his good manners?" The man said no. Al-Faarooq said: "Then you do not know him!" This man wanted to witness for a person just because he saw him sitting everyday in the mosque.

Umar, may Allah be pleased with him, did not accept his witness. So how can your witness be accepted while you did not even see these leaders and scholars, and did not sit with them for just once? Even your leaders and on top of them Al-Baghdadi did not have a portion with Shaykh Usama and his companions, except his portion like that of the general people, and except for very few letters who were not even to your leaders but about your leaders, which above all they knowingly disobey and do not practice what is written in them except what corresponds with their whims and desires. And Shaykh Abu Yahya Al-Libi, may Allah have mercy upon him, wrote to me that the brothers in Iraq do the opposite of what we order them to do in our letters!
So you do not know them! This according to the understanding of Al-Faarooq, may Allah be pleased with him.

As for the 2nd issue: We say to its companions: Usama was never a Khariji! And those most close to Usama is Ayman and his companions. They are the ones he knew and they know him, and if Usama, and Atiyatullah, and Abu Yahya, were still alive, you would have said about them the same thing you said about others besides them. Because they would certainly and definitely stand against your actions and they would warn against you, and then you would try in vain to cover the sun with a holed sifter.

If they were alive you would have found that the behavior of Shaykh Ayman was very merciful towards you, because we know the harshness of the two scholars Atiyatullah and Abu Yahya, may Allah have mercy upon them, against the people of extremism and the extremism of arrogant pride against the creation, and those who raise their noses and mouths against the scholars and people of goodness. If they were alive they (ISIS) would have received the biggest share from them! And they would be the biggest deviants according to your list. And you would have unleashed your arrows against them which you did not yet unleash against the wise Shaykh Ayman, may Allah protect him, and those scholars with him of goodness and advise.

Their methodology was not that of making takfir upon those who differ with them, with doubtful evidences, and after that sending cars filled with explosives and armed men who plunge in their houses! And their methodology was not that of killing women and children of the disbelievers on purpose! Let alone the killing of Muslim women and children, or even the Mujahideen on purpose!

Their methodology was not that of rushing towards an Islamic state and positions and fighting over the crumbs of this world.
And their methodology was not that of cursing and slandering and obscenity which bursts out of your tongues on every forum.

Their methodology was not that of bragging about drinking the blood of Muslims and living amongst their corpses.
And their methodology was not that of raising the noses and mouths against the righteous scholars and slandering them and dropping them just over a difference of opinion.

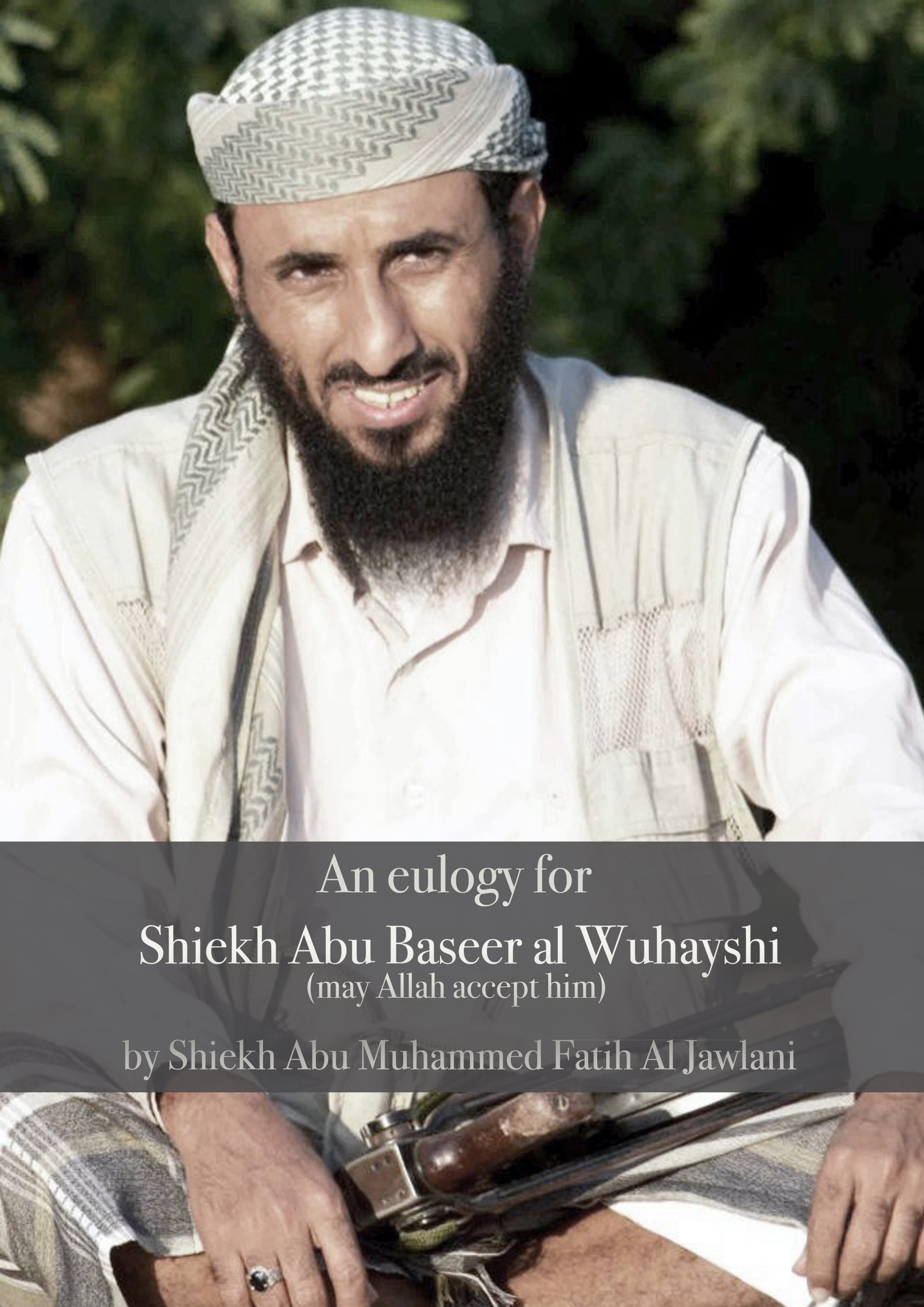
Their methodology was not that of violating against the Muslim Ummah and taking away their rights. And their methodology was not that of Taqiyah (deceiving) and twisting and turning and constant tricking.
Their methodology was not that of running away from the Sharia of Allah fearing that it would judge against them.
Their methodology was not that of extremism in issues of personal opinion (Ijdtihaad) and distancing oneself from those who differ with you in these issues.

Their methodology was not that of dropping those who differ in opinion and ignoring all his good deeds because of one bad deed.
Their methodology was not that of fanaticism over leaders and entities, and building alliances and enmity upon this ugly fanaticism.

This was never the methodology of Usama and Al-Qaedah and it never will be!

"THEIR METHODOLOGY WAS NOT THAT OF BRAGGING ABOUT DRINKING THE BLOOD OF MUSLIMS AND LIVING AMONGST THEIR CORPSES"

Translated by DMIS (Dutch mujahideen in Shaam)Original Arabic can be found at: http://justpaste.it/os23



An eulogy for
Shiekh Abu Baseer al Wuhayshi
(may Allah accept him)

by Shiekh Abu Muhammed Fatih Al Jawlani

All praise be to Allah and the prayers and peace upon the Messenger of Allah and upon his family and companions and whoever follows him.

To proceed:

From Shaam of Jihad and Ribaat to Yemen of wisdom and faith.
We have received news which made our hearts tremble upon hearing it and filled them with grief, and tears filled our eyes. It was the news of the martyrdom of the Shaykh, the Mujahid, Abu Baseer Naasir al Wuhayshi, may Allah accept him.

Abu Baseer; you were mighty with your sword, true to your promise, merciful towards the Muslims, compassionate with them, having noble manners and praiseworthy character. You fought for the sake of Allah, and you distinguished yourself in battle and you excelled. You have rendered your trust and you were true to it. You possessed many good qualities – obstinacy and chivalry, honour and defiance, sacrifice and heroism, and all of that for the glory of the Ummah of Islam. For indeed he who seeks lofty matters, offering his life in its path is easy for him. And if it were not for this sacrifice and generosity, then all of the people would be heroes. So it is for the likes of you that are yearned and it is for the likes of you that are lamented.

Men who do not see war except as a path towards nobility and glory,
Indeed a single one from them is like a great army ready for the battle.

Abu Basir, if you have left us and have departed, then you are present in our midst. Since he has not died who has left behind him men from the righteous who will complete the path and render the trusts by the permission of Allah, and especially if they are those who are the hardest of people in their build and firmest of them in the face of adversity like Sheikh Abu Huraira and his companions and his soldiers and those who are with him, as we see them and Allah is their reckoner.

So proceed oh Abu Hurairah, proceed in the path of the one who has no intention to return except by living victorious or dying forgiven. For there are behind you from the army of Yemen, dauntless men, and invincible heroes who see death as a booty and life as a burden. And every one of them would himself meet a huge army.

The war has not yet laid down its burden and certainly a lot of work awaits you in Yemen and outside Yemen. So work actively over your matter and do not trust your enemy and take precaution; for the leader is not except under caution. And may Allah assist us and you in obedience to Him.
Oh soldiers of Yemen! Remain patient! That is salvation from distress, pleasing to the Lord and defeat for the enemy.
Do not be in despair over the killing of the leaders of the Mujahideen, for they did not fear to meet death for the sake of Allah. Rather they waged Jihad in the way that is upright in the path of Allah, for we are the people who do not die except under the shade of swords, and in obedience to Allah and by giving victory to Islam.

"And many a Prophet fought (in Allah's Cause) and along with him (fought) large bands of religious learned men. But they never lost heart for that which did befall them in Allah's Way, nor did they weaken nor degrade themselves. And Allah loves those who are patient".

So fight oh soldiers of Yemen against the enemies of Allah. Fight them in the way of the one who gives victory to the religion of Allah and have trust in Allah and His power. And offer your blood and your souls in pursuit of the hereafter.

And oh people of Yemen, oh people of wisdom and faith, oh the supporters of Islam! Indeed the sacrifice which your sons, the Mujahideen are presenting is for no reason but to support you and for your dignity, and to bring back your honour and glory, and spread the justice of Islam among you, especially while the supporters of Iran have invaded your homes. So seek power after Allah from the Mujahideen, for they are like their righteous predecessors, patient in war, truthful in the encounter and the best of those who defend your sanctuary and preserve your lands. So be of assistance for them and their supporter, and be devoted to them and protect them, you will protect yourselves through them.

Indeed the hearts of the people of Shaam are beating with you and supporting you and are concerned about you despite what they are facing in their own afflictions and calamities. And it is the decree of Allah that the destiny of the people of Shaam and Yemen become one and the same. For such is the blessing that Allah has made special for the people of Shaam and Yemen.

"Go to Syria, for it is the best of Allah's land, to which His best servants will be gathered, but if you are unwilling, go to your Yemen."

So do lose not heart nor fall into despair, and have patience and endure and be firm and rejoice because surely our dead are in paradise and their dead are in the hell fire and victory is an hour of patience. And they are merely only days until Islam returns to it glory anew.
Oh Allah have mercy on Shaykh Abu Baseer and raise his ranks amongst those who are guided. And succeed in his place amongst those who have preceded and all of those who have fulfilled their vow and those who are waiting for their chance. And prayers of Allah be upon our prophet Muhammad and on his family and companions. And all praise is for Allah the Lord of all that exists.

May peace, mercy and blessings of Allah be upon you.



HALAB UNDER FIRE

"GLAND TIDINGS O BASHAR! HELP HAS ARRIVED"

Just days after the successful Ariha and Hanbal operations in Idlib, Mujahideen and rebel held positions in Reef Halab[1] were attacked by the Islamic State (IS) group. The attacks come at a time when the Mujahideen in North Western Syria and in particular those from Jaish Al-Fath[2] had in their wake a long list of successful operations against the nusayri[3] army alongside their allies, and almost seemed unstoppable. And unto Allah alone do we ascribe victory.
Then, as Doctor Muhaisini puts it:

"...So the Mujahideen prepared to strike the Regime with a heavy blow after they freed Idlib. Preparation was made for two massive battles to strike two heavily fortified strongholds of the Regime. I swear by Allah! When I was in the operations command room and I heard (one of the commanders) saying "We have used all our fighters for this operation, I fear that Da'esh (IS) will take advantage of us being busy fighting the regime (and attack us from behind)" Some in the room said that this was far-fetched because if they had done so it would be clear to everyone that they are helping the regime and it is not possible that they would do that.
We are now suddenly surprised by a huge offensive (by IS) against the Mujahideen to stop their victories and extend the lifespan of Bashar al Assad! Glad tidings O Bashar! Help has arrived!!
Allah is sufficient for us and he is a good protector!

Oh Mujahideen in the path of Allah! Fear Allah! It is not permissible for a Mujahid to leave the land of Islam, which was liberated by the blood of the Mujahideen, to fall into their (IS) hands unjustly. Regardless of what you consider them, Khawarij, transgressors (Bughat) or a group that refuses the law of Allah (At-Taaifah Al-Mumtaniah), the scholars are unanimous that repelling an aggressor is necessary (waajib) whatever the pretext is they attack us with, and which they use, today they have transgressed against us, killed our Mujahideen and distorted our Jihad. Allah is sufficient for us and he is a good protector from them and what they are doing.
O Allah! We seek help from you from their plans and we seek protection from their evil and to you we complain..."[4]
This then prompted the sincere and cautious from amongst the Mujahideen to turn the affair over to the ulema of truth and Jihad, seeking clarity on the situation and good counsel.

The responses began to come back...

...Shiekh Abu Muhammad al-Maqdisi (hafidullah) said, when asked whether the Mujahideen had to wait until the IS group had reached their areas before repeling them with force:

"...then it is not obliged for them to wait until they reach them, when they almost for a certainty know that they are going to attack them if they reach them. Rather they should help their Muslim brothers to repel them, who are oppressed today, and they are not of those who ally with the apostates against the Muslims. This is what I have (about the subject), and this is nothing new. And I stress that the group known as the State are slanderous people who lied about me and said about me that I gave a Fatwa (verdict) to fight against them, and to attack them first without repelling their attacks, and published this falsely in a publication which they called 'And those who pardon people'."[5]

O ALLAH! WE SEEK HELP FROM YOU FROM THEIR PLANS AND WE SEEK PROTECTION FROM THEIR EVIL AND TO YOU WE COMPLAIN

[1]Aleppo. [2]Army of Conquest. [3]Alowites. [4]https://alminara.wordpress.com/2015/06/01/shaykh-abdullah-al-muhaysini-for-allah-the-islamic-ummah-and-the-people-of-shaam/. [5] https://alminara.wordpress.com/2015/06/01/shaykh-abu-muhammad-al-maqdisi-repelling-the-aggression-of-the-islamic-state-from-a-far/. [6]religious ruling

THEIR KNOWLEDGE IS LIGHT IN THE DARKNESS

following fatwa[6]:
"In the name of Allah the Most Gracious the Most Merciful.
Praise be to Allah. Peace and salutations be upon the Messenger of Allah, his family, companions and whoever was guided by them.
As for what follows:

As a response to the request of a number of Mujahideen in the Levant from the scholars to issue a Fatwa (Islamic verdict) regarding the advancing of the Baghdadists (IS group) against the Mujahideen in Sawran and surrounding areas [and to] respond to the verse in which Allah mentions "And when Allah took a covenant from those who were given the scriptures [saying];You must make it clear to the people and not conceal it" (Aal Imraan 187)
We-those that have signed-issue the following Fatwa:

Praise is to Allah and Salutations be upon the Prophet, his family and all his companions. Thereafter…
It is not hidden from anyone with some understanding that the field of Shaam has experienced its greatest victories and conquests in recent times which made clear signs of panic on the tyrant Bashar and his allies. The Islamic Nation waited for further victories when suddenly the Baghdadists stabbed the Mujahideen in their backs in Sawran to stop the advancements made against the Regime and to lengthen the lifespan of this tyrant.

Based upon this we issue the verdict that it is compulsory (waajib) to repel their aggression and defend the lands of the Muslims and it is impermissible to hand over the land of Shaam to them for it has become clear the corrupted beliefs they hold. Their aggression, oppression and aggressiveness has become clear to whoever has some insight.

Allah says: "And whoever avenges himself after having been wronged – those have not upon them any cause [to blame]. The cause is only against the ones who wrong the people and tyrannize upon the earth without right. Those will have a painful punishment." (41-42 Ash Shura)
And from what has been reported from our scholars (May Allah have mercy upon them) regarding the necessity of repelling the attacking aggressor is the statement of Ibn Taymiyyah (may Allah have mercy on him): "It is known that a person when he is attacked, it is permissible to defend according to the Sunnah (way of the Prophet) and Ijmaa (consensus of the scholars)" [Fatawa al Kubra]. Many other scholars also ruled on the necessity of defending one's self & others against an attacker. No differentiation was made between whether the attacker is a disbeliever or a Muslim, whether the attacker is sane minded or insane, mature or immature,a person who's blood is innocent or guilty or whether the attacker is a human or not.

The situation is no different in this case (the case of the IS attack). If the base of a Mujahid is out of danger or in a village far away (from the IS attack) then as long as those close by are not suficient to repel their attack then it is compulsory for everyone in the land of Shaam to repel this aggression.
We ask Allah (swt) to cause their plots to return against them and to assist the Mujahideen in Allah's cause and keep their feet firm.
Signatories of this verdict:

-Sheikh Abu Qatada al Filistini
-Sheikh Abu Muhammad al Maqdisi
-Sheikh Dr Sami al Uraydi
-Sheikh Sadiq al Hashimi
-Sheikh Muslih al Alyani
-Sheikh Abu Sulayman al Ustrali
-Sheikh Abu Azzam al Jazrawi
-Sheikh Al Mu'tasim Billah al Madani
-Sheikh Dr Abdullah al Muhaysini."[7]

Up until now, the fighting continues, with all sides involved sustaining losses and injuries.

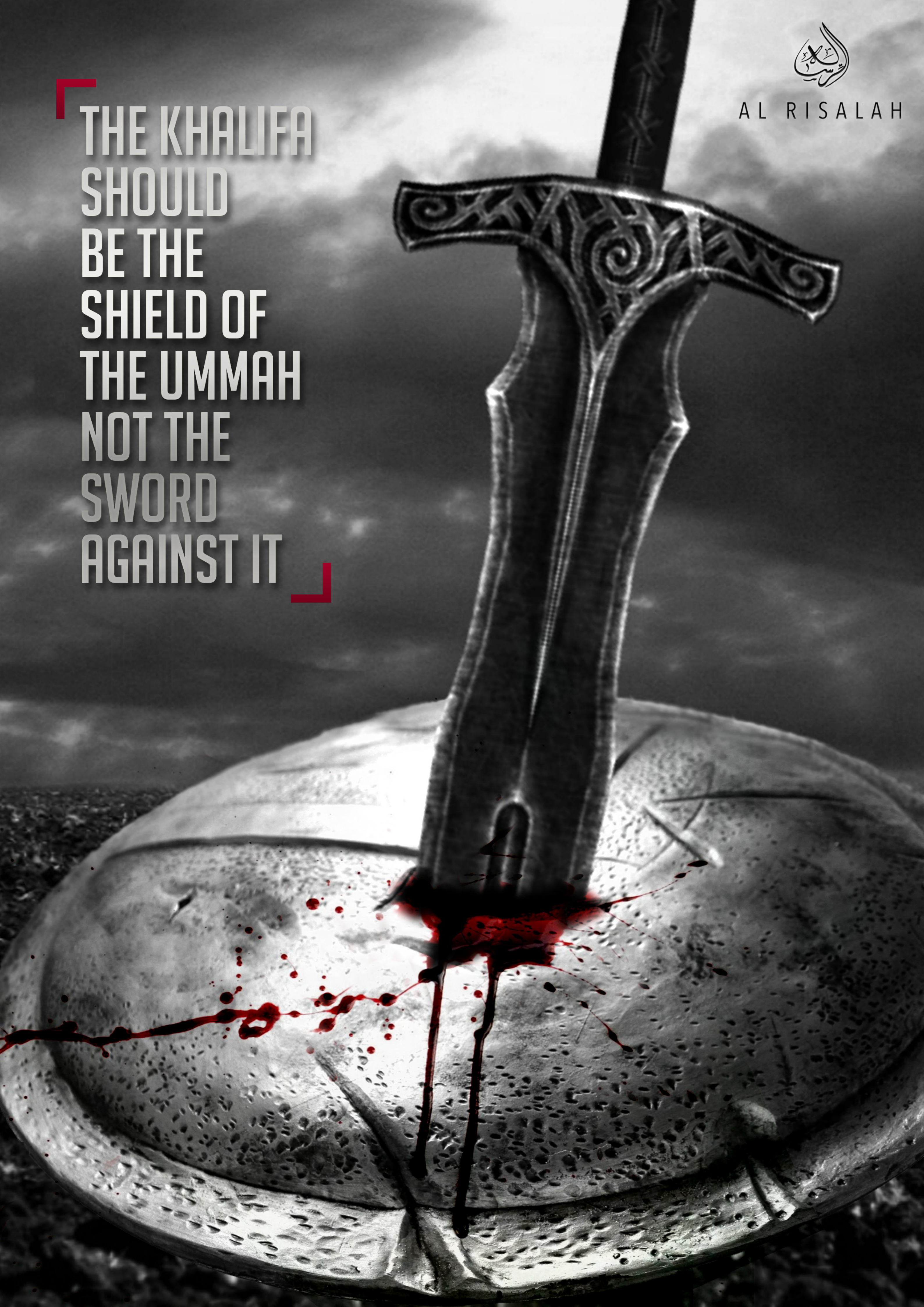
There have been reports of missing women from one of the (sunni) villages that the Islamic State group captured, and then subsequently retreated from. However, as of yet Risalah Media has not been able to confirm their whereabouts, or what exactly happened to the missing women.

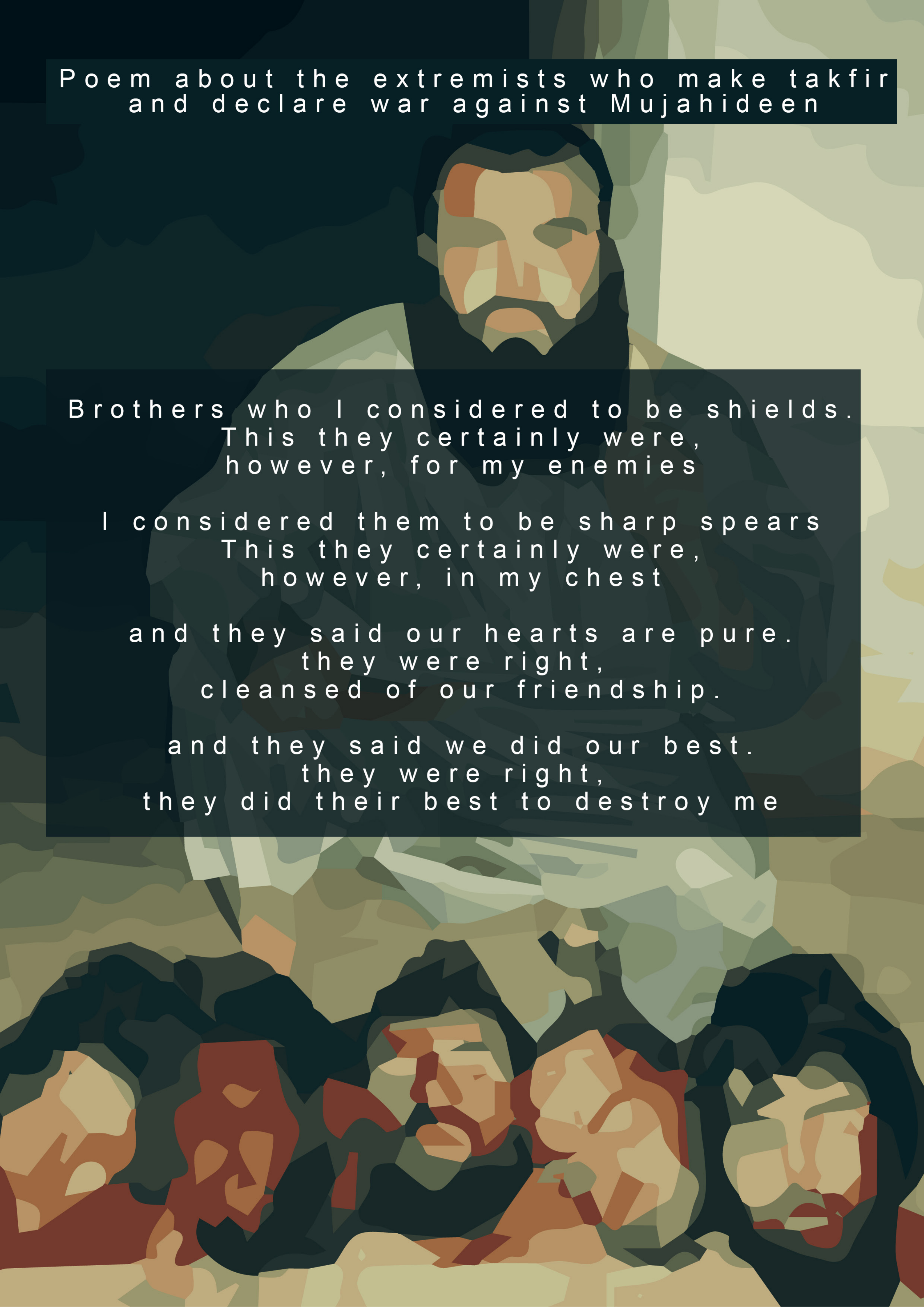
Since the fighting began, there have been reports and pictures being posted on social media of the severed heads of Jaysh Al Fath group members . Likewise, there has also emerged reports of similar being done to Islamic State group fighters. Shiekh Abu Muhammad al-Maqdisi commented on this issue condemning these excessive practices from both sides, and warning those that fear Allah not to entertain such practices.
"...and this is the stance we take and likewise condemn ANYONE in opposition and/or contradiction to the shari'ah of Allah.
For Allah says:

"O you who have believed, be persistently standing firm in justice, witnesses for Allah , even if it be against yourselves or parents and relatives. Whether one is rich or poor, Allah is more worthy of both. So follow not [personal] inclination, lest you not be just. And if you distort [your testimony] or refuse [to give it], then indeed Allah is ever, with what you do, Acquainted." (4:135)
And:
"Indeed, those who conceal what We sent down of clear proofs and guidance after We made it clear for the people in the Scripture - those are cursed by Allah and cursed by those who curse. Except for those who repent and correct themselves and make evident [what they concealed]. Those - I will accept their repentance, and I am the Accepting of repentance, the Merciful." (2:159-160)"

Your brother in Islam, Abu Hudaifa Al Amreeki

[7]https://alminara.wordpress.com/2015/06/03/fatwa-of-some-jihad-scholars-regarding-the-group-is-and-its-attack-on-the-mujahideen/


AL RISALAH
THE KHALIFA
SHOULD
BE THE
SHIELD OF
THE UMMAH
NOT THE
SWORD
AGAINST IT



Poem about the extremists who make takfir and declare war against Mujahideen

Brothers who I considered to be shields.
This they certainly were,
however, for my enemies

I considered them to be sharp spears
This they certainly were,
however, in my chest

and they said our hearts are pure.
they were right,
cleansed of our friendship.

and they said we did our best.
they were right,
they did their best to destroy me


AL RISALAH
SOMETIMES YOU HAVE TO RUN INTO FIRE IN ORDER TO BE SAVED FROM IT

REAPING THE FRUITS

EXCLUSIVE INTERVIEW WITH
MUSLIM SHISHANI



Al-Risalah presents an exclusive interview with Amir Muslim Sheshani, a Chechen fighting in the way of Allah, the Most High.

After many years spent in Jihad, Amir Muslim continues to reside under the shade of swords. He is currently in Northern Syria, fighting against the tyrannical Bashar regime and it's devilish allies, may Allah destroy them all. Since his arrival in Syria, by the permission of Allah, Amir Muslim and the mujahideen have managed to inspire the believers to fight. They have struck fear into the hearts of evil men and their journey to the pleasure of their Lord and everlasting bliss rages on.

The Mujahideen of Shaam are tirelessly engaged in raising the laws of Allah to be the highest in the land. So let us remember them in our duas this Ramadan, asking Allah to keep them firm in the face of the enemy and to accept their efforts. Ameen.

KHATTAB & CHECHNYA

As Salaamu alaykum wa rahmatullahi wa barakhatuhu

Amir Muslim: Walaykum'Asalam Warahatullahi Wabarkhatuhu

So let's get right to it. Now Khattab Rahimullah, Mashaa'Allah. Everyone loves and talks about him to this very day. What a man! May Allah accept his efforts.

Amir Muslim: Ameen

Q: We know that you spent a lot of time with him. What was it like being with Khattab in Chechnya?

Amir Muslim: Meeting Khattab and the brothers who were with him dramatically changed my life and the lives of many others. At the time, there was very little Islamic knowledge in Chechnya and other places, as these were the beginning stages of the jihad. Now that I look back on it, I remember that many of us were waging jihad against the kuffar without even praying to Allah.

We were told by the elders of our community about the virtues of Martyrdom and were fully convinced that by being killed in the path of Allah, with just the shahada (testimony of faith), we would certainly enter jannah without accountability. This is why we entered the battles with no fear.

Later on with the appearance of brothers such as Sheikh Fathi, an ethnic Chechen who migrated to Jordan a long time ago, Khattab, 'Aalim Abu 'Umar Sayyaf, Abu Walid, Abu Jafar and others, the situation in Chechnya changed. The people began to study Islam, understand it and slowly things started to improve. Alhamdulilah, I also grasped a better understanding of Islam during training, which was coordinated by Khattab himself. He and the Arab brothers showed us the true beauty of Islam, not only by their words but through their actions. And because of their example, the youth and many of the local leaders started to join and support the jihad in great numbers.

During this time we didn't care about any trials and tribulations (fitna) that would appear in jihad, because we were witnessing first hand how all problems could be wisely solved through Islam. This is why we all had deep trust in these people and were sure that they would not lead us or themselves astray because of their sincerity (ikhlas).

I consider this period of my life as the best, because before that I was not so confident in my religion. When these brothers got 'killed' (shahada), it was like soil went away beneath our feet. We were left alone to deal with the many temptations of this dunya. The loss of these dear brothers was very difficult on us all and all I could think about was how the Sahaba (radi Allahu Anhuma) felt after the passing away of the Prophet Muhammad ﷺ.

Q: So what was Khattab like as a person?

Amir Muslim: Khattab was a very simple guy. He would make jokes, laugh a lot and form good ties and relationships with the people. At the same time, he commanded respect due to his character and presence. He learned the customs of our people, and I must say, our people have a very strict code of behavior. And if he had not followed these customs, he would never have won their respect. He would even follow the dress code.

In Chechnya, the people commonly form judgments about a person based on how he is dressed. Also, in our culture, the elderly have a very strong influence on the youth. So whoever wins their respect, wins the youth. Khattab managed to win this respect but it wasn't easy as those who support jihad and strictly followed the sunnah were often labeled as "Wahabis". The people used to think that our ideas were somewhat alien to their traditions. However, the common people would still take their issues to Khattab and he would assist them in their needs, and this is why he was respected and loved, from the sufis and jaahils (ignorants) alike.

Q: Was he a good teacher and mentor?

Amir Muslim: He understood the people very well and would approach everyone in a good manner. I recall that during the three months of intense training, he never paid me any attention. But when training was over, I remember him pulling up in his car, and asking me to jump in with him. I was surprised that he even acknowledged me and whilst driving, he asked me about my previous life. He asked me where I had lived, my occupation and so on.

He suddenly stopped the car, got out and made a quick phone call. On our way back he gave me some da'wah, explaining what our main objectives were and what we should strive for. To this very day, I remember everything he said to me in that car, right down to the very words he used. I think that he picked me up on purpose so that he could give me this da'wah.

He then suggested to me that I should help him with the transportation of people and goods, which were coming in from Turkey, to be moved across Georgia and Ossetia. I was honoured that he had asked for my assistance and happily agreed to help.

When we got back to the base, and as I got out of the car, Khattab looked at me and smiled. He told me that my face was red and that I shouldn't show myself to the brothers. My face was red as I was full of excitement. I finally felt

like a mujahid and I was ready to go. I was ready to strive in the path of Allah alongside Khattab and others. And since that day, I began working closely with Khattab.

Q: What's the most important lesson you learnt from him?

Amir Muslim: The most important lesson, apart from Islamic knowledge, that I learnt from him was how to deal with the people. Nowadays, our youth greatly lack this skill. At the beginning of a Jihad, the people consider the mujahideen as the best men in the World. And it is true. Is it possible that the one who goes out to fight in the way of Allah can be otherwise? People read the stories of the sahaba and they compare the mujahideen to them. They then expect the mujahideen to be like the sahaba.

But because a lot of the youth are ignorant and cannot be patient with the people, we lose everything that was earned by our blood.

The mujahid is like a fish and the people are like the sea, and the wider the sea, the easier it is for the mujahid to swim. As more people love the mujahideen, there are more opportunities for the mujahideen. But as soon as the mujahideen feel that they have power, they begin to act as though they are the true masters of the world and that all others are their slaves. They show great disrespect and harshness towards the weak Muslims, something that our Prophet ﷺ didn't even do to the mushrikeen of his time. Even the kuffar follow this practice of having people's opinions on their side before starting any enterprise. Unfortunately, we reject the people who want to be with us and it's a big problem.

I think that the ulamaa have to emphasis on teaching the youth the true Islamic traditions on how to deal with the people and true Islamic behaviour.

Q: How many battles did you participate in together?

Amir Muslim: I joined Khattab in several big operations. But normally I operated under the command of Abu Ja'far, and later on under the command of Abu Walid.

I would like to tell you about a particular episode I remember. It was in 2001 when Shamil Basayev and Khattab planned an operation in order to take some settlements in the Shali area. Prior to that we had taken Vedeno, blocking ins and outs for almost two weeks. In this operation, by the grace of Allah, with a group of sixteen men, we managed to destroy the enemy's convoy. The operation started with a blast from a roadside mine and the enemy quickly called for reinforcements. A large number of heavily armed kuffar quickly arrived on scene, so we also had to call for 'back-up'. We requested help from all the available mujahideen from the nearby village Evtari, which lies near the mountains.

We then planned to attack Shali. Shali was a long way from our current location, so we had to creep along for about seven to eight kilometers in the dark and after completing our objectives for this mission, return back.

At the time, I was under the command of Abu Walid and he called for my assistance in this operation. When I arrived at the scene, Shamil, Khattab, Abu Walid and some of the other Umara (amirs) were already there.

Khattab unfolded a map and pointed to a town where we had to go to for reconnaissance. Our task was to secure a route for forty brothers in order to prepare an ambush on the enemy. Ten of us set out on this recon mission. I had arranged a meeting with a brother in the town before our departure and I had a fake passport with me to use at checkpoints.

When I arrived at the town, I met the brother and we went to a café to have some snacks. Suddenly a group of armed men stormed the cafe. They arrested everyone and took us all to the commanders office.

After a few hours they let us go and all praises be to Allah, I completed my mission and returned back to the base. I didn't want to mention the incident to Abu Walid anticipating his negative reaction, but my companion couldn't contain himself.

Abu Walid was sitting in the tent with Khattab and when the story reached him, he went out and started shouting loudly:

"Does everyone know who's the best scout? It is this man," he said pointing at me. Then he continued on telling the brothers how he had sent me to the outskirts of the town to collect information but I went straight into town. Khattab smiled at Abu Walid's comments. Now the next time that Khattab wanted to send me on an assignment, Abu Walid refused to let me go. This was a punishment for my carelessness, but Alhamdulilah the operation of Shali was successful and only one brother got shahada.

Q: Once Khattab got shahada, how did the Mujahideen carry on? What kept you all going?

Amir Muslim: The shahada of Khattab was a great blow and it affected us all of course. Before his passing however, Khattab had set up a system, that in the event of his martyrdom, we would be able to carry on.

After his shahada, Abu Walid took charge and we were beside him, assisting him. Alhamdulilah, by that time, many of us were firm in Islam and determined to go to the end.

THE SYRIAN ADVENTURE

Q: Let us now turn our attention to Syria...Mashaa'Allah, we know that you have been here in Syria for quite some time now. How is the Jihad here in Syria compared to the Jihad in Chechnya?

Amir Muslim: In Chechnya it was hard physically but we didn't know or experience a fitna like the one we are facing now. Here it is hard mentally. I remember the saying of the Prophet ﷺ that the man will wake up as a believer and go to sleep as an apostate and vice versa[1] And another hadith, which says that the young men with short minds, will pick up this fitna[2].

These young people don't follow the simple rules established by Allah. They

[1]Abu Musa al-Ashari (radi Allahu Anhu) reported that (saw) said: "Before the hour comes there will be a fitna like the patches of dark night. A man will get up a believer and go to sleep a kaafir, or will go to sleep a believer and get up a kaafir..." (Abu Dawud) [2]What Amir Muslim was referring to here was the following hadith: "There shall come in another time foolish and simple minded youth. They will say the best words of creation. They will recite the Qur'an and it will not go past their throats. They will go out of the religion, just as the arrow goes out of the game. Then, when you establish the proof on them, then kill them. Then if you kill them, in killing them is a reward in the sight of Allah on the Day of Resurrection." Khawarij and Jihad, Abu Hamza al-Misri, page 11)

don't ask about Islamic rulings from those who are knowledgeable.

In Chechnya we always sought advice from the older generation who were much wiser than us. But after the passing away of the older generation of mujahideen leaders, the situation has worsened. It was Djohar Dudaev, Shamil Basaev and Khattab who used to go on television and make statements, explaining the situation to the people, and teaching them about jihad. But nowadays we only see the inexperienced youth in the media, messing everything up for the rest of us. They don't want to listen to the more knowledgeable mujahideen who have spent their entire lives in jihad. In Chechnya, because of our tradition, we as young people were not allowed to make any arguments with the elders of our community.

The new, younger generation of mujahideen, because of their lack of an Islamic upbringing, good manners, and inexperience, have ruined a lot of the great work done by the previous generation of mujahideen...and this is a very sad reality.

Q: Is it harder fighting the Syrian regime or the Russians?

Amir Muslim: With Russians it's harder off course. But if we all united here in Syria, we could easily deal with Bashar's regime with the help of Allah. Our disunity prevents us from victory.

Q: What do you think of Jaish al-Fath?

Amir Muslim: I don't posses detailed information about this particular formation but I am happy with any unification of Muslims.

Q: What has been your greatest challenge in the Syrian Jihad?

Amir Muslim: The fitna between the Muslims.

Q: What advice can you give to those who want to come to Syria?

Amir Muslim: I advise those of you who are looking to come to Syria to follow the Qur'an and Sunnah, not just in words but also in acts. Listen to what the older mujahideen have to say and learn from their rich experience. It says in the Qur'an that if you don't know, then ask the one who is knowledgeable (scholars)[3]. In the hadith of the Prothet ﷺ it's said that the Prophet's heirs are the scholars[4]. In another hadith it is said that there will be an army in Shaam, in Yemen and Iraq and that the mujahideen should go to join an army in Shaam or if not available, in Yemen.[5] But today we see many people going to Iraq.

Alhamdulilah there are many sayings of the Prophet ﷺ about Shaam and Iraq. And you will not be confused if you follow the true men of knowledge; not these young people, who have studied for a short period of time and now think that they are aalims. And due to their ignorance, they confuse matters and lead the people in the wrong direction.

Nowadays we see very clearly two camps: in one camp, there are the mujahideen of knowledge, experience and wisdom and in the other – the inexperienced, younger generation. Many of these young people watch video clips on the Internet which are full of hatred and slander about respected mujahideen and they follow and admire such preachers. We Chechens have a saying that "a jug pours out only what it contains."

Here I wish to address the Mujahideen of Qoqaz (Caucasus):

What is wrong with you?

It is not from our tradition to disrespect and completely ignore the advice from the elders in our communities. We always used to respect the elders, listen to their advice and learn from their experiences and this is all in accordance with Islamic teachings and traditions.

Think about it in shaa Allah.

LOOKING TO THE FUTURE

Q: After almost thirty years in Jihad. Are you not tired of it all? Do you ever think: enough is enough, let me take a back seat and let the new generation fight?

Amir Muslim: I am not even sure that Allah has accepted any of my acts in jihad, so how can I relax? There are so many traps of the shaytan in front of us and he does his utmost in trying to deceive us and leading us astray. I am not tired of seeking the pleasure of my Lord, this is my way.

Q: What are your plans for the future? Do you see yourself marching to Chechnya and liberating it?

Amir Muslim: I came here to raise the deen of Allah to be the highest in the land and help the Syrian people. I love these people, they are simple and very hospitable. I try to use my experience here and also learn new things here. Maybe the time will soon come for Sheshan. I hope that I can use my experience and the good things that I have learnt here to help my people in Chechnya in the near future. In shaa Allah.

[3]"So ask people who know the Scripture, if you do not know" [21:7] [4]"…The scholars are the heirs of the Prophets..."(Abu Dawud, 3641) [5]Abdullah ibn Hawwala reports that the Prophet (saw) said: "At some point you will be (split into) standing armies: one army in Al-Shaam, one in Yemen and one in Iraq". Abdullah ibn Hawwala asked the Prophet (Saw), "Choose for me, Messenger of Allah in case I live to see that day." The Prophet (Saw) replied, "You must go to Al-Shaam, for it is the chosen land of Allah in all His earth. He protects, by sending them there, the chosen ones among His servants. If you do not wish to go there, then go to Yemen. Allah has given me guarantee concerning Al-Shaam and its people (Abu Dawud, Ahmad)

AND WHAT DO YOU KNOW ABOUT THOSE WHO LOVE DEATH?

The prayer finished and the worshippers busied themselves in adhkar[1]. As I was leaving the Masjid, I noticed one of the Turkistiani brothers that used to do Ribaat with us, and has since been posted to a different location. We exchanged greetings and recent updates regarding the situation of the mujahideen. I then conveyed to him the news of the recent shahada (we ask Allah to accept him) of the amir of the outpost that we were at. Immediately, I noticed the shock on his face, as he leaned forward putting his head on my shoulder lamenting the loss of a very dear brother (and leader) to us all. He then confided in me his grief at the injury and loss of so many of our brothers and friends over the past few months.

It had been hard on the brothers; the constant fear of enemy attack, lack of rest, and loss of dear brothers.
The heart grieves but the tongue only utters that which is pleasing to the Lord, and we ask only him to console us and pour out upon us patience and keep our feet stedfast, and give us victory over the disbelievers. Ameen.

Suddenly, the brother (despite being a newly wed) asked me to pray for him that Allah grants him shahada in the upcoming holy month of Ramadhan. Later, as I pondered over our earlier conversation regarding the situation of the Muslims and our recent losses (and we ask Allah for help and victory), my heart felt heavy as sadness began to overtake it, at the separation from beloved brothers. I then remembered the verses: ﴿*"So do not become weak (against your enemy), nor be sad, you will be superior (in victory) if you are indeed (true) believers. If a wound (and killing) has touched you, be sure a similar wound (and killing) has touched the others. And so are the days (good and not so good), We give to men by turns, that Allah may test those who believe, and he may take Martyrs from among you. And Allah likes not the dhalimoon (polytheists and wrong-doers). And that Allah may test (or purify) the believers (from sins) and destroy the disbelievers."*﴾ {3:139-141}

And: ﴿*"Think not of those who are killed in the way of Allah as dead. Nay, they are alive, with their Lord, and they have provision. They rejoice in what Allah has bestowed upon them of his bounty, rejoicing for the sake of those who have not yet joined them, but are left behind (not yet martyred) that on them no fear shall come, nor shall they grieve. They rejoice in a grace and a bounty from Allah, and that Allah will not waste the reward of the believers."*﴾ {3:169 - 171}

Thus, the promise of Allah certainly comes to pass and with the knowledge of that, the believers hearts are put at rest. And it is Allah we ask for steadfastness and that He chooses to enter us into the lofty ranks of the martyrs. Ameen.
And all are praises are for Allah, the Lord of all the creation.

In this upcoming series, we present to you, by the permission of Allah, short biographical accounts from the land of Shaam, about those who have sacrificed their wealth and themselves in the path of Allah, seeking His pleasure, proceeding us in attaining the greatest attainment and success...
...Shahada

[1] Prophetic remembrances



EVERLASTING REWARD
SHAHADA SERIES

ABU SAHL AL ANSARI

Abu Sahl al Ansari, and we reckon him as such.

Like Allah says: ﴾“And those who before them, had homes and had adopted the faith, - loved those who emigrated to them, and have no jealousy in their breasts for that which they have been given, and give them (immigrants) preference over themselves, even though they were in need of that. And whosoever is saved from his own covetousness, such are they who will be successful.”﴿ {59:9}

A dear brother, young in age but mature in his character, dealings with others, outlook, and aspirations. He was a brother who strove night and day in service of the religion and those around him. A striver amongst the strivers, and a stranger amongst the strangers. Always in service of the other brothers, whether it was in the battle or in Ribaat, where he spent most of his life in Jihad. Patient at the harms, intentionally or unintentionally directed towards him from amongst the Muslims (may Allah forgive us and them). However, impatient and fierce when it came to the enemies of Allah attempts to harm Islam and the Muslims.

As Allah says: ﴾“Mohammed is the messenger of Allah and those who are with him are severe upon the kuffar and merciful between themselves...”﴿ {48:29}

During the months leading up to his martyrdom (and we ask Allah to accept him) there was much movement and preparations being carried out by the cursed nusayri army in the area. Thus, the majority of the time the brothers were in a state of *istinfaar*[1]. Our brother Abu Sahl would rarely take a rest during this period, and would regularly spend two or three days without a break, living, sleeping, eating and working in the trenches, without returning back to the nearby base camp of the Murabiteen[2].

Then, perhaps he would return for only a day or less to change his clothes, before returning to the front line trenches to keep guard against the attacks of the kuffar. He strove to fulfill the verse: ﴾“Oh you who believe! Endure and be more patient (than your enemy), and guard your territory by stationing army units permanently at the places from where the enemy can attack you. And fear Allah, so that you may be successful.”﴿ {3:200}

In the last few weeks of his life in this dunya, the enemies of Allah attacked the brothers more than once, utilizing all they could of their technology and heavy and light weaponry. Such attacks, the ferocity of which are enough to turn the hair gray and bring the heart to the throat. However, all in attendance found this young warrior of Islam to be calm and steadfast, showing no fear and virtues that belittled his tender age.

Next in command

On the occasion of his martyrdom, the attack of the kuffar was particularly fierce, and men dropped from the battlefield one by one; with the ground, trees, and bodies being smeared with the blood and sweat of men, who had either been ‘killed’ or injured. On that day, I had arrived late due to spending some time at home with my family. Upon arrival, I found that the attack had been under way for some hours, with the amir of the brothers already having been taken from the battlefield injured. Some hours later, the second in command was rushed from the battlefield, having been caught in the blast of a nusayri mortar bomb. I was brought this news by a serious looking Abu Sahl, who then informed me that he had been placed next in command. He then hurried away to encourage and inspect the situation of the brothers who had taken up various defensive positions along the front line, and were fighting with all they could muster of power to terrify, and kill the enemies of Allah.

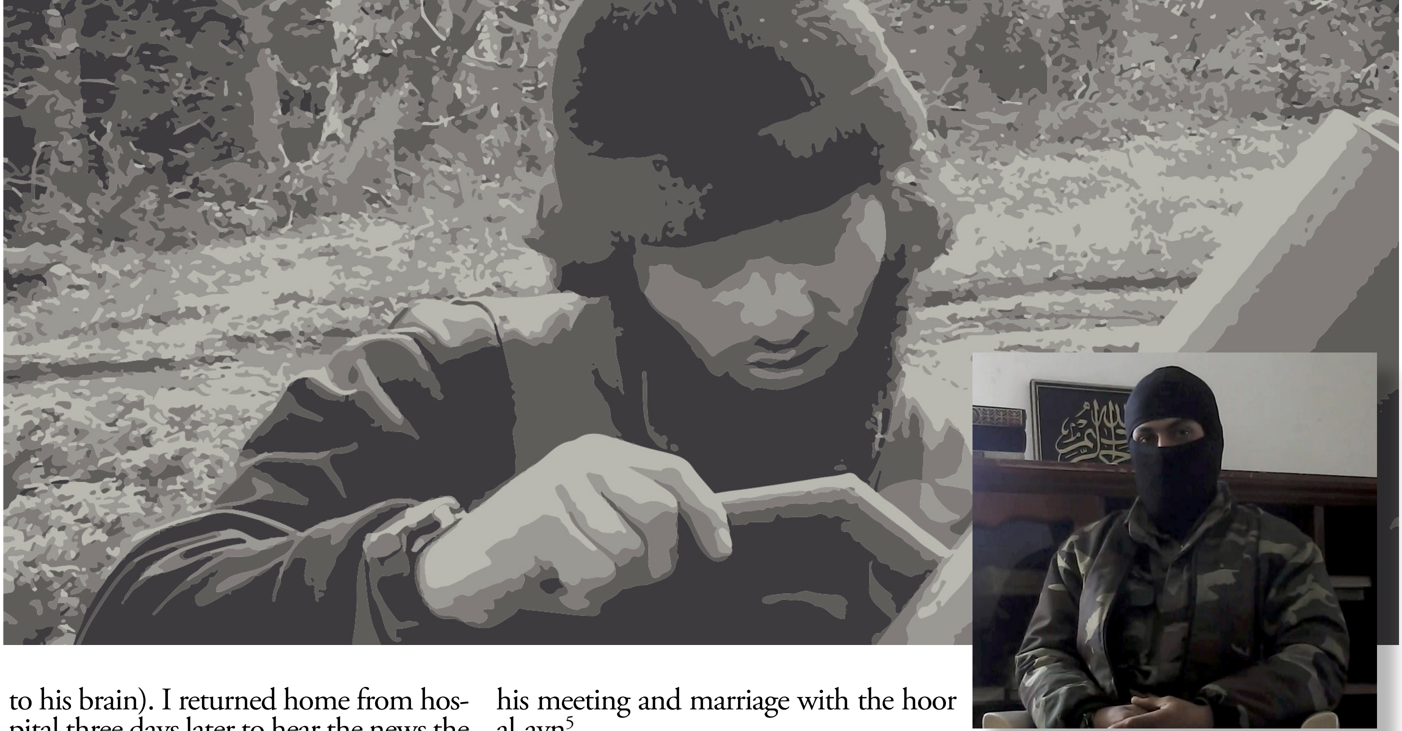
The Mujahideen fought with their modest Kalashnikov rifles, PK machine guns, hand grenades and takbirat[3], seeking thereby the pleasure of and Mercy of Allah. I noticed something different about Abu Sahl, he had his scarf wrapped on his head in a way I had never seen him wear before, reminding me of the sahabi[4] Abu Dujana. Before the battles, he would wrap his head in what his companions described as ‘the bandana of death.’ May Allah join them together in Firdous, ameen.

“I was sure he was already dead”

After some time, Abu Sahl came back to the position I was appointed to and we began to speak regarding the situation of the attack. Suddenly, I was rocked by the blast of a 57 mm artillery shell smashing into the tree that I was positioned next to. I was thrown to the ground violently, whilst at the same time I saw Abu Sahl fall to the ground and remain there motionless. I was sure he was already dead. Although to my surprise I found him accompanying me in the ambulance as we were rushed to the hospital. He lay motionless, shoulder-to-shoulder with me, much in the same way as we used to sleep in the trenches during Ribaat. He was immediately forwarded to a specialist hospital with an intensive care unit due to the seriousness of his condition (he had been struck with shrapnel, which had caused serious damage

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[1]Alertness, expecting an attack from the enemy. [2]Ribaat is the being stationed in the way of Allah, guarding the frontier and border lands between the Muslims and the Kuffar. The ones who do Ribaat are the Murabiteen. [3]Plural of takbir; to exclaim Allah’s greatness, but saying Allahu akbar! [4]Companions of the Prophet.



to his brain). I returned home from hospital three days later to hear the news the following day that Allah had taken my dear younger brother.

He was only 19 years old.

In the period of istinfaar, I remember the brother sought permission to return home for an hour to console and reassure his worried mother that he was okay. The amir gave him permission to return home, telling him to take his time, and perhaps return the next day. However Abu Sahl replied firmly: "No, an hour is enough...I just want to tell my mother that I will be gone (for the next month or so)." Ever the dutiful son, who loved his mother dearly and was concerned over her worries for him, but he knew that the defense of the Muslim land and blood was far more of a priority then remaining at home with loved ones. As such, there was no question as to what he would choose. He indeed did keep his promise to his mother, and his body did return home, however his soul had already journeyed to Allah (we ask Allah to accept him).

On another occasion, a brother narrated a dream in which he saw some of the other brothers preparing for battle with the enemy fast advancing. Abu Sahl immediately asked the brother "Did you see me get shahada in your dream?" The brother replied that he hadn't seen that. Such was his love at hoping for martyrdom in the path of Allah.

Regularly brothers would ask Abu Sahl if he was interested in marriage, but he always replied in the negative, insisting that he didn't want to risk his Jihad because of following desires, also having to spend time with a wife. Instead, he would rather save himself and wait until his meeting and marriage with the hoor al-ayn[5].

Abdullah ibn Ubaidullah bin Umair said: "When the two armies meet, the women of paradise descend to the lower heaven to watch the battle. If they see a man steadfast they say: "Oh Allah make him firm, while if he turns his back they turn away from him. If he is killed they come down to him and wipe the dirt from his face."[7]

"Who is Abdullah?"

About a week or so after the brothers martyrdom. I, along with another brother, visited the family of Abu Sahl. His father narrated a dream to us seen by one of his relatives, in which he saw Abu Sahl, who went on to tell him that Abdullah[7] had sent the family his salam. The relative (who saw the dream) didn't know who Abdullah was. However, when he narrated the dream to the family, Abu Sahl's father informed him that Abdullah was the older brother of Abu Sahl, that had died many years ago, when he was still a young child.[8]

In conclusion, condolences are offered to the Ummah at the loss of a brother and son. Glad tidings to the Ummah at the martyrdom of a son, hero, a knight, an inspiration to us all. May Allah accept his and our efforts seeking his pleasure, and join us with him in the highest ranks of Jannah Al-Firdaws, with the Prophets, Truthful, Martyrs, and the Righteous.

Ameen.

"When the two armies meet, the women of paradise descend to the lower heaven to watch the battle. If they see a man steadfast they say: "Oh Allah make him firm, while if he turns his back they turn away from him."

[5]The maidens of paradise. The Martyrs are married to seventy-two of them as a reward for their sacrifices. [6]AbdurRazzaq (Authentic). [7]name has been changed due to security reasons. [8]Although we do not take this as a proof or an evidence as proof is only taken as Qur'an, Sunnah and Ijmaa'a. But rather, we see it as a glad tiding and a good omen, that we hope indicates that Allah has accepted our brother as a martry, and he is now in Paradise. And we ask Allah that this is indeed the case.

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IN THE NEXT ISSUE
ABU HAMZA SUDANI
May Allah accept him

